

THE CHRISTIAN REFORMER.

No. CLXXXV.]

MAY, 1860.

[Vol. XVI.]

GEORGE HARRIS: A MEMOIR.

CHAPTER II.

YOUTH AND OPENING MINISTRY.

GEORGE HARRIS was born at Maidstone, Kent, on the 15th of May, in the year 1794. His father was the Rev. Abraham Harris, minister of the Presbyterian chapel, Earl Street, Maidstone. His mother was Hannah, only daughter and child of John Polhill, Esq., Southwark.

Mr. Harris was accustomed to claim descent from Oliver Cromwell. He believed he could trace this descent both on his father's and mother's side. I am informed that he was certainly in error as to his mother's side, although a Thomas Polhill belonging to his mother's family married a daughter of Henry Ireton by Oliver Cromwell's daughter Bridget. The Polhills were a distinguished family in the counties of Kent, Sussex and Bedfordshire, and this Thomas Polhill belonged to a different branch of the family from that with which Mr. Harris was immediately connected. The Kentish Polhills have resided in the county from at least as early as the fourteenth century. As to the descent from Cromwell on the father's side, I am not able to speak for or against it. Mr. Harris had an earthenware porringer which was said to have been used by Oliver when a boy. It was given him by a Welsh aunt, and she had convinced him that the Harris family could claim alliance with the Protector. The porringer was highly prized and religiously cared for—as it ought to have been; for whatsoever connects us, even though it be by a link of the faintest probability, with the heroes and saints of the past, strengthens in our hearts that love for liberty and virtue by means of which we also may contribute to the benefit of our kind. I have no doubt that, though George Harris would have blushed to bring his name side by side with that of Cromwell, it was with an honest pride that, in his many battles for the truth, he imagined it to be the brave old blood he felt tingling in his veins.

The Rev. Abraham Harris was a native of Swansea. He was educated first under Dr. Davies, of Abergavenny, and then at Hoxton College, under Dr. Abraham Rees, Dr. Andrew Kippis and Dr. Savage. He settled at Maidstone very early in life,

and continued there till his death on the 1st of July, 1820. His immediate predecessor in the Maidstone pulpit was the Rev. William Hazlitt, the father of Hazlitt the essayist. He enjoyed the warm friendship of Mr. Belsham, and hence originated the intimate connection that afterwards existed between Mr. Belsham and his son. He was an Unitarian in his theological views, and did not shrink from professing his Unitarianism. He had considerable advantages of appearance and manner, possessed a very cheerful disposition, and was especially liked by the young people of his congregation. He preserved an irreproachable character, and was an estimable member of the class of steady, respectable and liberal divines to which he belonged. His death took place just on the eve of the publication of George Harris's Liverpool Lectures, and the volume opens with a dedication which it would be wrong to omit from any account which relates to the father and son jointly. It breathes the true spirit of the case with a hearty fulness worthy of all admiration.

"This volume is sacred to the memory of a beloved Parent, the Reverend Abraham Harris, of Maidstone, in whose life the influence of the principles of Unitarian Christianity was exemplified in the brightest manner,—by his conduct as a Son, his feeling as a Brother, his affection as a Husband, his instructions as a Father, his integrity as a Man, his actions as a Citizen, and by his faithful and unwearied performance, during a period of forty years, of the arduous duties of a Christian Minister; who was the sincere and fearless advocate of the doctrines he believed to be the Truth of God, and an ardent lover of Civil and Religious Freedom; whose patience under affliction, and resignation during a very agonizing and protracted illness, and whose cheerful and dignified calmness on the prospect of dissolution, afforded another example of the pure, the holy, the all-animating and truly benevolent tendency of the doctrines maintained by the Unitarian Christian."

Mrs. Abraham Harris survived her husband many years, dying in May 1853, at the age of 87. I must place in juxtaposition with the tribute to his father's memory, the no less affecting tribute with which the son honoured the memory of his mother. Its truth is amply confirmed by independent information before me.

"The long years of her widowhood were passed, so long as health and strength permitted, in unceasing efforts of kindness to all whom she could benefit by assistance, counsel and consolation. Confined since 1846 to the bedroom or couch, through paralysis of the lower limbs, a more perfect example of acquiescence in the will of God, of resignation to the Divine appointments, of humble, hopeful, cheerful old age, was never exemplified. Mind triumphed over body. Thoughts of the welfare of others, labour for others, were still the animating principles. Piety, benevolence, pervaded and sanctified the character. Many learned from that couch of suffering, lessons of patience, contentment, concurrence in the disposals of Providence, which will be remembered ever. The beneficent and holy life came to its close in the peacefulness which had been its characteristic. The trust in God never wavered. With a

hope full of immortality, the tranquil spirit passed to the undying future,—to the re-union of the good and just and pure in the mansions of the Father of mercies.”*

Under the training of these excellent parents, George Harris grew up; and the character of that training was ever afterwards deeply impressed upon him. He followed to the end the bent he received at the beginning. It is wonderful to think how the whole of our future course is prepared for and produced by causes that come into operation unconsciously to ourselves and during our weakest age. The milk of family affection which we then imbibe enters into the blood, and is far stronger in its influence upon character than are either the stimulants or the narcotics of after life.

Mr. Harris was educated first at a school kept by Mr. Thomas Pine, and then at the ancient Grammar-school of Maidstone. As a boy he is remembered to have been somewhat shy and reserved, but no particulars relating to the events of his boyhood have come under my notice. The society in which he moved was of course chiefly that of his father's congregation. This society had one peculiarity. Besides including English families of worth and respectability, such as generally gathered round the old Presbyterian interests of that day, it also comprised some descendants of the Huguenots; and the difference of national character gave to the common religious feeling a more varied manifestation than usual. One offshoot of the foreign stock, Mr. Pillow, of Mount Ararat, is said to have presented a remarkable mixture of English sturdiness and French vivacity. Between him and the minister a most cordial attachment existed, which was cemented by a similar musical taste; and when their earthly separation came, it was observed that the French horn or German flute was taken from its resting-place by the old man of the hill with a feeling of sadness unknown before. The love for the father was freely extended to the son.

The original destination of Mr. Harris was to a commercial life, and when rather more than fourteen years of age he was placed in a Manchester warehouse in Lawrence Lane, Cheapside, London. The principals of the house were relations of his family, and thus he had the fairest prospects of being helped forward in a career, for the successful pursuit of which he had many natural qualifications. There is no doubt that had he followed out the design of his friends, he would have attained to eminence in the line of business chosen for him.

I am able to trace his course when launched upon the great metropolis, by means of some letters to his father which have been preserved. Setting aside their references to family affairs, the chief, I may almost say the only, topics discussed in these

* *Christian Reformer*, New Series, Vol. IX. p. 534.

letters are politics and Unitarianism. The interests of his life thus opened as they were destined to proceed.

The political opinions expressed are those of an extreme Radicalism, and the method of expression breathes the peculiar ardour of youthful enthusiasm. It is clear that his whole heart was in the cause, though he represents it as a cause which had fallen on evil days.

It was, however, with a different feeling that he regarded Unitarianism. He evidently considered that to be a cause which was in one of the early stages of a triumphant progress, and he rejoiced over its successes with a pleasure intensified by the most sanguine hope. He attached himself to the Essex-Street congregation, and was specially noticed and most kindly treated by the minister, Mr. Belsham. The kind of championship which was conceded to Mr. Belsham by his admirers appears rather amusingly in some of the references which the young letter-writer makes. Thus he tells his father that some one who accompanied him to chapel said, "Mr. Belsham is the cleverest man in the world." He appears to have gone to all the public services he could attend that bore upon the celebrity of his faith, and to have given to them a most zealous appreciation. Thus, in describing the opening by Mr. Aspland of the New Gravel-Pit chapel at Hackney, he says,—

"Got there about eleven. For a long time could not get a seat, and then not down stairs, but had at last a very good one in the gallery. The place was quite full. A very long sermon, an hour and twenty minutes, but at which I was not at all tired, but could have sat for hours and listened with pleasure."

One letter is occupied with an account of the Unitarian Fund dinner at the London Tavern in 1810. Mr. Aspland had given him a free ticket to the dinner, and he had obtained the consent of his employers to attend. This was his first acquaintance with such an entertainment, and the impression of a gratified curiosity pervades the description. I fancy him looking at this scene:

"Mr. Wright, you know, is a short man. When he rose, there was an universal cry of, 'On the chair—on the chair!' He got on the chair. Another cry of, 'Mr. Wright on the table!' So he mounted the table, when we gave him three rounds of applause. I think he made the best speech. He is quite an enthusiast. He said that in his opinion, if there was not an Unitarian south of the Tweed, there would be enough north of it to Unitarianize the world. He sat down amid repeated shouts of applause."

Little did he think that a large part of his own life was to be spent in following up the labours north of the Tweed of the little man he saw upon the table, and that he would have far more experience than any other man, little or big, of what that northern Unitarianism would and would not be, and could and could not do.

We now come to the main crisis of his life. In December, 1811, he sent an earnest appeal, addressed to his father and mother, for permission to devote himself to the Christian ministry. He commences and concludes the application with a prayer to the God of all mercy and truth that He would be graciously pleased to dispose the hearts of his parents to grant his request, and he pursues his object with every argument and entreaty that the case admitted of. A case of more spontaneous choice and settled persuasion in favour of the work which he begs to undertake can scarcely exist. The manner in which he urges his suit shews clearly that he was conscious of having strong objections to combat, and he sets himself to remove them in detail. He had to withstand both the hope of advantage in his present situation, and the fear of expense in his contemplated change, and he did so with all his might, and with a prudence and manliness singular for his years; but the point on which he most insisted, and to which he continually returned, was the necessity to his own spiritual welfare of the course of life upon which his heart was set. Before this letter was finished the father had written to Mr. Belsham, in answer to a similar application from him, urging Mr. B. to use his utmost endeavours to dissuade the son from leaving his present situation; and he had followed up this adverse reply to George's friendly advocate by a strong remonstrance to George himself. The latter part of the letter is therefore occupied with a renewed entreaty formed to meet these adverse circumstances. It is pleasing to record that, in spite of the previous disinclination, the prayer of this letter was almost immediately granted; for on December 30, the suppliant breaks forth with—

"Thanks, ten thousand thanks, my dear father and mother, for agreeing to my wishes! I am sure I need not again repeat that love and gratitude will always inspire my breast when I think on your kindness to me, particularly in this last instance."

One main occasion of the impulse toward the ministry under which he so strenuously acted, is thus mentioned by himself in a speech which, thirteen years afterwards, he delivered on occasion of Mr. Grundy's removal from Manchester to Liverpool:

"Mr. Grundy may, perhaps, be surprised, but I hope not displeased, when I state to this company that it was principally owing to the sentiments which I heard him deliver in London in the year 1811, and to the exertions which he made to diffuse a spirit of inquiry in this town—the influence of which has been felt through the kingdom—that I was led to quit the business in which I was at that time engaged, and devote myself to the Christian ministry."

It was the wish of his friends that he should be admitted into Coward's College, which was then located at Wymondley, in Hertfordshire, and he obtained every reasonable assurance that such would be the case. As, however, this admission could not take

place till July, he was in the meanwhile sent, for the purpose of undergoing the needful preparation, to an academy kept at Islington by the Rev. John Evans. He was then in the eighteenth year of his age.

Dr. Evans, as he afterwards became, was for a long period minister of the Worship-Street General Baptist chapel. He was an Arian in theological opinion, but more distinguished for the advocacy of religious charity and forbearance than for any decided doctrinal views. His Arminian and Baptist belief formed the most determined part of his creed. He was the author of the well-known *Sketch of the Denominations of the Christian World*,—a book 100,000 copies of which were circulated previous to his death in 1827. He conducted a school, first at Hoxton Square, and afterwards at Islington, for thirty years; and in connection with his general teaching, he superintended, during a part of that time, the education of young men for the Christian ministry. He was an amiable and respectable man, who employed himself much in the production of minor religious and ecclesiastical publications, and works for the instruction of youth. For a number of years before his death he was deprived of the use of his lower limbs; but he continued his academical duties till 1825, and conducted his pulpit services to the very last, being carried into the chapel by his sons. He was an agreeable preacher, and the animation of his manner quite counteracted the influence of the bodily infirmity under which he laboured.

Mr. Harris remained under Dr. Evans's care for six months; but scarcely three months of that time had elapsed when he obtained, mainly through Mr. Belsham's influence, an exhibition to the Glasgow University on the foundation of Dr. Williams's Trust. The Coward's College scheme was thus put aside by the partiality of one who, for his own as well as for his father's sake, never failed to regard him with the strongest attachment. The most distinctive circumstance relative to his connection with Dr. Evans's academy that has passed under my notice is, that in the dramatic performances by which the school duties were occasionally enlivened, he was the star of the company. *Cato* and *The Wags of Windsor* were presented during his pupilage, and he appeared in the characters of the great Roman and Caleb Quotem with very marked success; his boyish audience recognizing the same rhetorical superiority that afterwards drew forth the admiration of audiences of men.

In November, 1812, Mr. Harris entered the University of Glasgow, and remained a student there during three sessions. I have nothing to report as to his College studies; but I have something to say as to the how and why of this lack of information. For scholastic exercises he had not much natural aptitude, nor had he been favoured with the training which might have developed the fitness he possessed. His interest had been strongly

excited in another direction, coinciding with the demands of the profession into which he was about to enter. The special form of the theology for whose advancement he had chosen that profession, so far attracted as almost to absorb his attention. He was the very opposite of indifferent or idle as to what he felt to be most important to the work lying before him; but it was the practical application of that work, which his feelings contemplated, not the learned preparation it might require. It would have been well for some of the exigencies of his after-course that more extensive knowledge had been possessed by him, but I doubt if that course as a whole would have been so efficiently pursued if he had not at its commencement acted as he did. I know very well that, whatever he might have allowed in depreciation of his own practice, he would have vindicated the position of individuals situated as he was, against the exclusive claims of a learned ministry. He did offer such a vindication, when, years after, a change was made in the terms of granting exhibitions on Dr. Williams's foundation, which, if it had taken place before his time, would, in all probability, have deprived him of his exhibition.

“Learning to all professions is a valuable pre-requisite, and to none more so than the ministry. But is learning comprehended merely in classic erudition? Are there not other and higher qualifications than its possession? The piety which devotes its powers a glad sacrifice to the God who gave them—the love of man willing to spend and to be spent for human good—the purity and fervency of soul which looks to the ministry as a holy and powerful instrument of elevating and blessing society—the zeal and devotedness which is interested in all that interests man, and knows nothing of indifference or apathy but by name—these are qualifications for the ministry which should be sought out, encouraged, aided and made efficient to the hallowed objects they would assuredly accomplish. It is to be feared that too little is thought of the masses, and too much of privileged orders; and any plan which has a tendency to raise up teachers for a class rather than for the people is greatly to be deprecated. Will not this be the tendency of the present mode of procedure? Will not young men of humble circumstances, who are of the people, and know their virtues and their wants, and can sympathize in their feelings, and can speak to their minds and hearts, be deterred from becoming applicants for these exhibitions? There is a worse evil than that of an unlearned ministry—a ministry sought after as a genteel profession, looking about for respectable society only, and regardless of the improvement of the poor—delighting in painted butterflies and the concord of sweet sounds, rather than in preaching peace to the afflicted and imparting instruction to the ignorant.”*

I cannot but consider such sentiments as these in the light of the fact that the present wants of our churches have forced into existence an institution—the Home Missionary Board—which has immediately in view the preparation for the ministry of young

* *Christian Pioneer*, Vol. X. p. 464.

men who have not had opportunities for a learned education. Whether a separate institution for this purpose is, theoretically, the best mode of meeting these wants, may lie open to some question; but the practical operation of this institution has established the necessity of the kind of ministerial supply it affords. I rejoice at this state of things, though I am aware of the dangers to which it exposes us; and I desire never to forget on any such matter as the one now before me that it was asked with relation to the great Teacher himself, "How knoweth this man letters, having never learned?"

There is no doubt that Mr. Harris derived great benefit from his attendance at the Glasgow College, and the influence of the instruction he there received is to be distinctly traced in many a subsequent transaction; but the Unitarian movements in which he engaged tended more to form his character than anything belonging to a college curriculum. Into those movements he threw himself heart and soul, and was "instant, in season and out of season," in the doing of whatever might promote their success.

Unitarianism in Scotland was, at the time of which I am speaking, rising into more hopeful circumstances. The present Dr. Southwood Smith was minister of the Unitarian congregation in Edinburgh, and Mr. James Yates occupied the corresponding situation in Glasgow. The superior talents of these two eminent men gave both character and impulse to the cause with which they were connected. They each published a work of sterling and permanent value bearing upon the Unitarian controversy. Smith's *Illustrations of the Divine Government* and Yates's *Vindication of Unitarianism* are books of which any religious body may justly be proud. A new chapel had been built at Glasgow, and an inconvenient hall had been exchanged for a chapel in Edinburgh. Missionary operations were undertaken in various parts of the country, and met with very remarkable success. Everywhere there appeared a disposition to profit by Unitarian preaching, provided the fitting agencies could be employed. The situation of affairs created the excitement connected with a necessity of straining every effort in order to compass a part of the work to be done; for after all efforts had been exhausted, there would still remain the consciousness that very much of the work was left undone. It was specially a case in which "the harvest was great, but the labourers were few." This description is characteristic of the whole time of Mr. Harris's student-life in Glasgow, and to the existing emergency he adapted himself. Can I say that he yielded to the temptation which this state of things presented? Ought I not rather to say that he fulfilled the service which it called upon him to discharge?

There was one want which was felt with particular urgency. Some general organization was required which might collect the

scattered forces together, and secure their greater efficiency by concerted operations. The advantage of a deeper and more active sympathy would alone justify the effort to form such an organization. This want was attempted to be supplied by the institution of the Scotch Unitarian Association. The first meeting of that body was held July 28, 1813. Mr. Harris not only attached himself to this Association from the first, but was one of its chief originators. Perhaps it may be said to have owed its authorship to him more than to any other individual. Though another person was appointed Secretary at the inaugural meeting, he seems from the beginning to have acted more or less in that capacity; and at the second meeting he was formally placed in that office, which he retained till he left Scotland in 1816. Any one who peruses the Reports of this institution during his Secretaryship, must be convinced that a great deal of hard and continuous labour devolved upon him in connection with it; and there can but be few instances upon record of one so young as he was fulfilling the kind of responsibilities which that labour implied. To say he fulfilled them satisfactorily, is to give but a faint idea of the commendation with which they were acknowledged. His "zeal, ability, perseverance and unremitted efforts," are recorded with a personal distinction unusual under the circumstances, and indicating that his was the ruling spirit of the movement.

The Association meeting of 1813 was held in Edinburgh, and in the report of it it is said, "Mr. G. Harris, of Maidstone, conducted the devotional part of the service." This was only nine months after he came to Glasgow, and when he was but nineteen years of age. He had, of course, preached before this. He had indeed supplied the Edinburgh pulpit before, and I suppose it was his acceptableness there which led to his being selected for the duty I have just noted. His first sermon was preached at Paisley on Sunday, January 10, 1813. He sent to his father the following account of the adventure:

"Sweet took me over to Paisley in a gig last Sunday week. We stopped at the New Inn. Paisley appears to be a large town, though we did not walk about much. The place where the Unitarians meet is through a small public-house, down a yard, and then up a few steps into a very fair apartment, capable of holding perhaps 200, with a rostrum, &c., erected in it. Here, then, I preached in the morning to about 50 persons, who were all very attentive, from Romans ix. 1—3: 'I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.' I attempted to give a rational interpretation to this declaration of Paul, in opposition to the schoolmen and mystics, then took a survey of the apostle's zeal in the cause of truth, and concluded with an appeal to them on the absolute necessity and duty of speaking out. They were much pleased. Sweet,

Gaskell (who walked with Mr. Plenderleith to Paisley) and myself dined off a beefsteak at the inn; and in the afternoon I preached again to 70 people, from the prophet Daniel, about Shadrach, Meshach and Abed-nego. They all pressed me amazingly to come again, which I told them I did not think I could do, as I had much to do at the College, but perhaps I might, once, before the close of the session. I then set off for Glasgow. They were, I understand by Gaskell, much chagrined by my not staying to tea with them, as they wished to hear about the Unitarians in England, which I shall do the next time I go there. They appear to me, from what I saw of them, to be very clever men. They are principally, not among the common orders nor the middle one, but between these two. If they met in a better and more respectable place, they would, I conceive, get on more. This, I believe, they now see the necessity of, and intend to do."

From this time he appears to have employed himself in occasional preaching whenever opportunities were presented. Having put his hand to the plough, he did not look back. The result of these exertions was, that in 1815 he became intimately connected with Greenock in a semi-ministerial capacity. The history of this connection was thus given by the Secretary of the Committee of the Greenock and Port-Glasgow Unitarian Fund in the *Monthly Repository* for that year:

"Greenock, August 16, 1815.

"In consequence of the resolutions of the last meeting of the Scotch Unitarian Association to send out missionaries, Mr. George Harris, their Secretary, was appointed by the Committee to preach at Greenock on Sunday, the 16th of July last. By means of advertisements and the exertions of a few friends, the attention of the public was somewhat excited, and nearly 300 persons, being about as many as the place of meeting would seat, were present at the service. The congregation on the succeeding Sunday was still more numerous. A spirit of inquiry now appeared to be generally prevalent, and hitherto continues. Unitarianism is introduced into general conversation, and has attracted notice in the most respectable circles. In this state of the public mind, the erection of a chapel in Greenock for Unitarian worship has become extremely desirable. In the mean time, Mr. Harris is going on with a course of lectures on the distinguishing doctrines of Unitarianism, once a fortnight, which are well attended."*

"Greenock, Nov. 14, 1815.

"The course of lectures formerly stated to have been commenced by Mr. Harris, was continued once a fortnight in the original place of meeting, until from a want of accommodation the Committee procured the theatre, where the two last lectures were delivered. At the first of these there was an audience of about 1000 people, while several hundreds could find no admission. At the lecture last Sunday evening the theatre was also filled and numbers went away.

"The spirit of inquiry which was then mentioned to be generally prevalent, appears to have suffered no diminution, notwithstanding repeated attempts have been made to crush it on the part of the orthodox,

* *Monthly Repository*, Vol. X. p. 528.

and anathemas launched openly from the pulpit against such as attend our meetings. It is with a reference to the existence of this spirit amongst the inhabitants that Greenock is to be viewed as a situation highly favourable for diffusing primitive Christianity; and by the continued development of this disposition, the Committee feel themselves excited to strain every nerve to raise on this spot 'a temple to reason, to free inquiry, to individual judgment.' They therefore hope to be forgiven for pressing into notice this important feature of the public mind in this place, and for again bringing forward the erection of a chapel in Greenock to the worship of the One God through the One Mediator, as an object worthy of support.

"The Committee cannot close this communication without publicly expressing the high sense they entertain of the value of Mr. Harris's labours. With a zeal truly apostolic, he travels fifty miles once a fortnight to visit us *without remuneration*, and in the midst of academical business composes discourses at once perspicuous and animated."*

Subscriptions toward the erection of the contemplated chapel in Greenock were immediately commenced. The cost of the erection was estimated at about £800. In Greenock and Port Glasgow themselves nearly £300 were given, and various small sums were received from England as well as from other places in Scotland. Under these circumstances it was resolved that Mr. Harris should make a tour in England for the purpose of increasing the fund; and he entered upon it in the summer of 1816.

Before leaving Scotland on this expedition, he had issued his first printed publication. It is entitled, *A Statement of the Principles of Unitarian Christianity, addressed to the Inhabitants of Greenock and Port Glasgow and to the Friends of Free Inquiry throughout Scotland, by a Unitarian*. It is not an original composition, nor does it profess to be so. The writer of it calls it a compilation, and calls himself the editor, not the author, of it. It was, however, well selected and arranged, and admirably adapted to its purpose. I have no doubt that it was more useful as an Unitarian manual than any original production would have been, and it remains a testimony to the practical sagacity with which its compiler perceived and met the special wants of the case with which he had to do. He put aside, too, all vanity of literary reputation in deference to the substantial interests of the cause he desired to promote.

In connection with Mr. Harris, Messrs. Russell and John Gaskell volunteered their services as missionaries to the Scottish Unitarian Association. Mr. Gaskell was then a Glasgow student. He afterwards became the minister of Thorne, and finally settled and died at Dukinfield. As one of his successors in the latter charge, I am glad to take this opportunity of bearing testimony to the respect and affection in which his memory is held

* Monthly Repository, Vol. X. p. 722.

among the members of my present congregation. There was in addition to the voluntary labourers, one paid missionary of the Association, and the result of the united exertions of these parties, assisted and directed by the ministers of Edinburgh and Glasgow, was, that in the year 1816 there were forty-two places in Scotland in which some effort was made toward the spread of Unitarianism, or where the existence of this form of Christian belief was at least recognized.

When our young apostle turned his feet southward in order to gather "gifts and offerings" for the temple in which he intended to minister, it was with a hopeful feeling that would give a kind of national importance to the prospect of his ministry. That a lad as he was should have been able to crowd into a theatre—of all places—a thousand inhabitants of a Scotch town, eager to hear the cherished dogmas of the religion of Scotland denied and denounced, was no common nor unimportant thing. One might excuse on his part a little pride of recollection, and a little confidence of anticipation, as but natural to his circumstances.

Some months were spent by Mr. Harris in this begging journey through England. I cannot accurately trace his progress from place to place, but I find him at Sheffield, at the meeting of the Eastern Unitarian Society in Ipswich, and in London. A glimpse of his appearance in one of the pulpits of the metropolis has been given to me thus:—"My first sight of our friend was after Mr. Vidler's death, in Parliament Court. I was then a seatholder there. His text was—'What doest thou here, Elijah?' He told us that we should not skulk in corners, but come boldly out and say our say to all the world. I was very much pleased with him. His elocution was all that I could wish."

Wherever he preached he produced the same kind of impression he had produced in Scotland. Every one who heard him was struck with his great oratorical power, which was as marked in its character at the beginning as it was in any subsequent period of his ministry. It was indeed perfectly natural to the man, and was cultivated by him in a mere attention to nature. Some persons have thought that it was by careful and persevering effort in following certain rules of art that he made himself the accomplished speaker he was. But such was not the case. I have it on good authority that he professed no principles of elocution at all, but was always guided by an instinct or emotion of fitness; and I have no doubt that it was this naturalness of qualification which gave him the superiority he possessed. No process of imitation or obedience to laws of address could have resulted in the effects he displayed. His manner of statement and appeal was born with him, as certainly as were his fine person and rich voice. He has been often copied, but the resemblance produced was never so striking as the unlikeness which could not be

avoided. There exists a rather remarkable evidence of his discrimination in relation to the matter of public speaking. Not long after his settlement in Glasgow as the minister of the congregation there, he published a volume entitled, *Select Pieces for Reading and Recitation*. It was not till a short time ago that I knew of the existence of such a work; and on being told of it, I was very anxious to peruse a copy in order to test his taste and feeling on a subject so nearly connected with the means of his own influence. On reading the book I was surprised that it had not come under my notice before—surprised, indeed, that it had not attained a wide and general popularity. I have been informed that the theological prejudice of Scotland strangled it at its birth. Had it become known at all, it must, I think, have been very extensively used. I have never met with a book of the kind which I think so well fitted for the class of learners for whom it was intended; and it happened that just at the time I obtained it, I was obliged, for a very different purpose from that which led me to examine this, to look over some other similar books. But what I wish now to say is, that my idea of the naturalness of Mr. Harris's oratorical skill was much increased by the whole character and plan of these selections, for they indicate both a delicacy and strength of judgment which nothing but an inborn acuteness of perception could give. Tried thus by his appreciation of the writings of others, the sterling character of the means on which he depended for effect in his own case becomes clearly apparent. His rhetoric was as real as it was notable.

I may as well here finish my account of the object of Mr. Harris's English tour by saying that the projected chapel was built at Port Glasgow, near to Greenock, and opened by him on Sunday, January 20th, 1822; and that two of the three sermons he preached on that occasion were published in compliance with addresses of the most pressing kind sent to him by different bodies of his hearers.

AN HEREDITARY CREED PASSIVELY RECEIVED.

THEN are seen the cases, so frequent in this age of the world as almost to form the majority, in which the creed remains as it were outside the mind, encrusting and petrifying it against all other influences addressed to the higher parts of our nature; manifesting its power by not suffering any fresh and living conviction to get in, but itself doing nothing for the mind or heart, except standing sentinel over them to keep them vacant."—*Mill on Liberty*.

A REJOINDER TO SOME ADDITIONAL STRICTURES ON AN ARTICLE
IN THE NATIONAL REVIEW ON "EWALD'S APOSTOLIC AGE."*

THE foregoing view of the origin and development of our gospel narratives will explain how I conceive it possible that, under the various shaping of traditional influence, two forms of the belief in the resurrection, one growing out of the other, should early have got into circulation, and have left distinct traces of themselves on the record which has come down to us. I do not deny that there are passages which, without a forced interpretation, can only be understood of a bodily resurrection in the strictest sense. But, again, there are others which seem to me wholly irreconcilable with such a supposition. It is a choice of difficulties which press on my opponents as strongly as on myself. I choose what I feel to be the least of the two difficulties, and consider the last set of passages to exhibit the original, and what I believe to be the true, view of the case. I am confirmed in this opinion by Paul's distinct and trustworthy account of his *sight* of the risen Christ. This allows me to accept the resurrection as a *historical reality*, i.e. as a fact witnessed by the experience of persons living on earth, without incurring the insuperable difficulties and the loss of all consoling application, which attach to the assumption of a restoration of the old flesh and blood from the grave. It is observable, that the earliest notices of this event are the simplest and briefest. The indications of a corporeal presence thicken, as it were, in the later accounts. Matthew, Mark and John agree in stating that the first appearance was to Mary Magdalene, after she had found the grave abandoned. John says she was alone; the two former represent her as accompanied by other women. Luke reports no appearance before that which occurred to the two disciples on their walk to Emmaus, and says that Mary Magdalene and the other women simply announced the empty grave to the disciples. From the combined impression of the statements of all the evangelists, we gather that the account of the disappearance of the body from the sepulchre came upon the disciples as a surprise; when they were told of the resurrection of their Lord, they did not believe.† So far all the narratives are in substantial harmony; subsequent to this point there is considerable variation between them. The only appearance, besides that to the two Marys, which is recorded by Matthew (xxviii. 17), took place in Galilee on a mountain where Jesus had appointed to meet them.

* Continued from p. 237.

† The surprise of the disciples on finding the grave forsaken, is against Ewald's supposition that they had any hand in removing the body. If it was removed, Joseph of Arimathea must, for some reason of his own, have secretly taken it away without the cognizance of the disciples, and never disclosed the place of final interment. I do not wish to disguise the difficulty of this part of the subject.

It is described in these few simple words: *καὶ ἰδόντες αὐτὸν προσεκύνησαν, οἱ δὲ εἰδίσαν.** In Mark, after the appearance to Mary Magdalene, two other appearances are mentioned, and in very remarkable terms.† To two of the disciples as they were walking into the country (this is evidently the same occasion as the walk to Emmaus, Luke xxiv. 13—35), *ἐφανερώθη ἐν ἑτέρᾳ μορφῇ*. Both these expressions are significant and deserve notice. I have already observed, that *φανερώω* in some of the Gospels is the equivalent of *ἀποκαλύπτω*, and that both these terms, as used in the Christian Scriptures, denote specifically a divine manifestation—something that presents itself unexpectedly and out of the ordinary way to the mind. I cannot believe that this term would have been employed to express the ordinary appearance of a human body.‡ Then what can be meant by appearing *in another form*? This implies something wholly inconsistent with any of the known conditions of the permanent identity of a human body. The word *ἐφανερώθη* occurs a second time in describing his appearance to the eleven as they reclined at supper. In immediate sequence, with the interval of only a few verses containing his last instructions, and without the intimation of any change superinduced on his corporeal frame, this same being,—*ὃς τοῖς ἑνδεκά ἐφανερώθη, μετὰ τὸ λαλῆσαι αὐτοῖς ἀνελήμφθη εἰς τὸν οὐρανὸν καὶ ἐκάθισεν ἐκ δεξιῶν τοῦ θεοῦ*. If the former part of this passage is to be understood of an ordinary human body, it is a very arbitrary proceeding to substitute another meaning in the latter part; and if we interpret both parts of a proper body, as alone we know it to exist on earth, how are we to conceive of the fact of an ascension into heaven and of a sitting down at the right hand of God?

According to Matthew and Mark, the appearances to the disciples were in Galilee. If we interpret Luke's account by itself, we must conclude that the disciples remained in Jerusalem till the ascension (xxiv. 13, 33, 49). This evangelist omits all notice of the appearance to Mary Magdalene and the other women. The risen Jesus, he tells us, first appeared to two disciples as they walked to Emmaus. I have expressed in a former communica-

* The *οἱ δὲ* implies a suppressed *οἱ μὲν* before *προσεκύνησαν*. See Winer, Gramm. N. T. § xvii. 2,—whose explanation seems to me preferable to that of Fritzsche, who gives the aorist a pluperfect force, and renders it, “but they had doubted.”

† The latter part of Mark's Gospel (xvi. 9—20), where these appearances are recorded, is wanting in the Vatican MS. and the Eusebian Canons. I know that Mr. Means affirms its authenticity; and as it occurs in the great majority of MSS., I do not see why it should not be adduced as a witness of early belief respecting the resurrection. The four last verses occur among the fragments of the old Syriac version recently published by Dr. Cureton.

‡ I find that De Wette (in loc. Kurzgef. Exeget. Handb. N. T.) gives the word a similar interpretation: “Dieser Ausdruck führt auf eine geisterhafte Erscheinung” (*This expression suggests the appearance of a spirit*). Luther on both occasions renders it, “*offenbarete er sich*,” i. e. *he revealed himself*.

tion the extreme difficulty that I feel in understanding this narrative, if we take Christ's appearance on this occasion to have been strictly corporeal. Nor has that difficulty been removed by anything which my friend Mr. Means has alleged in explanation. According to the ordinary dress of the Jews of that day, the hands and feet would be naturally exposed. There is something strained and artificial in my friend's suggestion, that the hands were constantly muffled in the upper garment during a long walk of many miles. The sandal, not the shoe, was the common wear; and it is not likely that in the hot season and with a recent wound, Jesus would exceptionally subject his feet to the irritation of a leather covering. I think my friend's supposition is quite as "gratuitous" as my own, that "the marks on the hands and the feet" must have been conspicuous. I ventured to say, in a previous communication, that such an expression as ἀφαντος ἐγένετο ἀπ' αὐτῶν would never have been used of the ordinary departure of a human body. That opinion I still hold. Mr. Means talks of "our translators having unwisely used the ghost-like word, 'vanished'" (p. 148). To me they seem rather to have followed their sound philological instinct without thinking of possible controversies, and given the word its just and obvious rendering. I regard it as the counterpart of ἐφανερῶθη in the corresponding narrative in Mark, and suppose it, like this latter word, to indicate something distinct from an ordinary human appearance.* Soon after this first appearance occurs the second, when Christ suddenly stood in the midst of the eleven and the other two disciples as they were talking of him. With this is connected his declaration that he was not a mere spirit, his exhibition of his hands and feet, his request that they would handle him as having flesh and bones, and his eating of fish and honeycomb before them. At the end of his discourse with them on this occasion, he is said to have led them out as far as Bethany, and in the act of blessing them, to have been separated (διέστη) from them and carried up to heaven (ἀνεφέρετο εἰς τὸν οὐρανόν). In John, three

* Luther renders it, like our translators, "Er verschwand vor ihnen" (*He vanished before them*). Finding my remark on the natural meaning of ἀφαντος called in question by my friend, I have endeavoured, as far as I could, to trace its use in other authors. It is marked by Liddell and Scott in their *Lexicon* as a poetical word; but like many such, it has found its way into the mixed Hellenic dialect of a later age. It occurs in Homer, Pindar and the Tragedians; and in every passage which I have had the opportunity of examining, it has the meaning of *sudden and complete disappearance*. Compare *Iliad*, vi. 60, and xx. 303; Pindar, *Olymp.* i. 72, ἀφαντος ἔπειλες, of the carrying off of Pelops to heaven; Æschyl. *Suppl.* 788, of dissipation into smoke and cloud; Agamemn. 633, of the unexplained disappearance of Menelaus from the Grecian army; and the following passages of the same play, 666, 704, 1016. On one of these passages, Stanley remarks, "Scite ἀφαντος, de rebus non indagandis."—Since making these collections, I find that De Wette, on this very passage of Luke, quotes in illustration, 2 Maccabees iii. 34, ἀφανεῖς ἐγένοντο, of the disappearance of angels, and Eurip. *Orest.* 1557, ὃν τέθηκεν, ἀλλ' ἀφαντος οὐχεται, of the mysterious vanishing away of Helen.

distinct appearances are recorded, subsequent to the one to Mary Magdalene in the garden, accompanied by the remarkable words, "Touch me not; for I am not yet ascended to my Father" (xx. 17); first, on the evening of the day of his resurrection, when, the doors being shut for fear of the Jews, he came and stood in the midst of them (this seems the same occasion as that described in Luke xxiv. 36; the form of expression is identical, ἔστη ἐν μέσῳ αὐτῶν, and ἐς τὸ μέσον); secondly, on the same day, a week later, when he appears among them in the same manner, and asks Thomas to convince himself by thrusting his hand into his side; thirdly, in Galilee, at the Sea of Tiberias, when he takes bread and fish and gives to the disciples, and joins with them in their morning meal (ἡρίτησαν). This third appearance is described as φανέρωσις (xx. 1, 14).—What I would now remark on this review of the several manifestations of Jesus, is this: that with only two of them is associated any account of his eating with his disciples, and this in the two latest of the evangelists, in Luke and in the concluding chapter of John, which is now regarded on strong grounds by the best critics as unauthentic, a subsequent appendix to the original gospel. It is only in these two latest gospels, the date of which it is impossible to fix (Papias has left us no information respecting their origin, as he has of Matthew and Mark), that we find any mention made of Christ's subjecting the reality of his resurrection to the evidence of touch. What I must still regard as the oldest narratives, those of Matthew and Mark, give no hint of anything of the kind.

The Unitarian Minister in recent communications to your pages, and in one which I infer to have been also his some years ago (C. R., March, 1857), has argued against accepting the accounts of the ascension literally, because "the scripture narratives of the moment of that event are very vague and quite unsatisfactory to any one who insists on knowing all about it." He adds, "If Ewald had expressed doubts whether there was evidence to prove a *visible bodily ascension*, I might be content to doubt it too." He lays stress on the fact, that neither Matthew nor John allude to the ascension, which he calls negative evidence against the fact. He talks of a "psychological starting-point" for the vision, in Christ's disappearance after forty days' residence in Galilee, with his remembered declaration that he was returning to God, and the subsequent reception of miraculous gifts by his apostles (C. R., October, 1859, p. 589). In another place (C. R., March, 1857, p. 163), he speaks of the "outward miracle as having been designed to symbolize to the outward eyes of the disciples the fact of his transference to that spiritual state of being, the nature and locality of which are still wholly unrevealed." I am unable to understand the reasonableness of the Unitarian Minister's claiming a right to treat the statements about the ascension as he does, and his denying to me an equal right

to consider other passages, on grounds which seem to me equally strong, as irreconcilable with the fact of a bodily resurrection. The distinction between the two cases is quite arbitrary. The accounts of the ascension are perfectly clear and distinct as far as they go; and if they increase in distinctness of detail with each successive account, and this be thought to indicate the growth of tradition, this is no more than what I contend is the case with the alleged proofs of a tangible corporeal resurrection. Matthew, and Mark who represents the tradition of Peter, never allude to such proofs. If from the silence of two of the evangelists, the Unitarian Minister contends that "the negative evidence" in favour of his view of the ascension is very strong, I can claim precisely the same amount of negative evidence against the facts which are most forcibly urged on me in proof of a bodily resurrection. If he assumes a "psychological starting-point," I may surely be allowed to take one too. But in fact the accounts of the ascension join on continuously with the whole previous narrative of the resurrection. There is no break between them. If we permit ourselves to understand the former symbolically, we forfeit the right to insist on the latter in its whole extent being taken literally. Again, the Unitarian Minister will excuse my observing, that I really do not know what he means when he says, that "the outward miracle of the ascension symbolizes a transference to a spiritual state of being." On the supposition of the bodily resurrection of Christ, we are here, I presume, dealing with a fact, not with an idea. Either, therefore, the body ascended into heaven, which is what three accounts distinctly state; or it remained on earth, to die at last in the ordinary way; or the corporeal body must have been transformed into an ethereal substance at the moment of transition, of which none of the evangelists give the remotest hint. No other supposition is possible.

The same writer further argues (C. R., February, 1860, p. 83) that no historical evidence can be brought for a spiritual resurrection that will or ought to satisfy his mind. His reason is, that the witness of such resurrection could only be subjective. But the difficulty is not greater in the case of a spiritual resurrection, than in that of a bodily one, on the evidence recorded in the New Testament. For till it has been shewn by some stronger evidence than mere assertion, in opposition to all extant facts and the recorded testimony of an apostle (Acts x. 41) that Christ ever manifested himself to any but chosen witnesses among believers, we have nothing ultimately to fall back upon but their word; and if we cannot believe that, for the profound conviction with which it was uttered, for the felt truth that is in it, and for the spiritual power that has accompanied it, we must for ever remain outside the Church of Christ, as I see the matter, and have our portion with the unbelievers. The Unitarian Minister and Mr. Bache express their fears lest the principle of spiritual-

izing the accounts of the resurrection should be extended to the whole narrative of Christ's ministry and convert the gospel into a Docetic vision. The Unitarian Minister has himself set the example of applying this principle to the ascension; and if there be no natural and obvious limits to its application, he is quite as responsible for the mischief as I am. In fact, he preceded me in his published writings in this mode of interpretation. But the apprehension is perfectly groundless. There is a perceptible difference, as every reader of the gospels must feel, between the narrative of events from the baptism to the crucifixion, and that which precedes and follows the period of Christ's public ministry. In the former, no one can reasonably doubt that the substance is properly historical. In the latter, whatever truths may be intended to be conveyed, whatever facts even may be indicated, it is to me quite evident that they are not represented in the same direct, historical way, and are dependent, it may be inferred, on a different kind of evidence.* But independently of this, the public death of Jesus, attested not only by Christian but also by heathen documents, presents an impassable barrier, effectually hindering the extension of any principle of interpretation which may seem to have been required by the peculiar character of the narrative of events following the resurrection, to the longer and distincter and more objective history which precedes it. I think this distinction, which is a broad and palpable one, furnishes a sufficient reply to the objection of the Unitarian Minister, that my theory of the resurrection invalidates the historical character and the historical evidences of Christianity. I have drawn no inference from Paul's personal knowledge of the risen Jesus, from which it could be rationally concluded, that Christ's history *previous* to the crucifixion consisted of a series of spiritual manifestations; and I am not answerable for the irrational conclusions of other people. The inferences which I have drawn from Paul's language and conduct are expressly *limited*, by the object for which I draw them, to the mysterious period which immediately *followed* the crucifixion. There are peculiarities attaching to the phenomena recorded here, though the narrative is tinged, as I think, by some conceptions resulting from the growth of a later tradition, which seem to me most easily explicable by assimilating them with Paul's description of his own spiritual experience. But this explanation of phenomena of a very peculiar kind, cannot possibly be applied by any fair reasoner to phenomena of a totally different character and belonging to quite another sphere. The Unitarian Minister's own exegetical necessities have compelled him to abandon a literal interpretation for one portion of

* With the introductory narratives of Matthew and Luke none have allowed themselves a more *uncritical* licence than certain writers of the old Unitarian school. A freer exegesis and less dread of doctrinal results might have saved their criticism.

this narrative. Who, I ask, gives him special authority to draw an arbitrary line of distinction between statements, all belonging to the same mysterious period and all marked by the same mysterious character? Viewed exegetically, they all stand on precisely the same footing. I can see no difference between them. They are all, according to the view taken of them, equally clear or equally obscure. To represent me as having given any ground for such reasoning as this,—“What Paul knew by these manifestations we take as the ‘proper point of departure’ for our knowledge of Christ, because Paul’s Epistles were written before any of the Gospels,”—is a perversion of what I have said, which was, that Paul’s manifestations were a proper point of departure, *not* for our knowledge of Christ generally and through his entire history, *but for the right understanding of appearances recorded of him after the crucifixion.* The whole of the argument which your correspondent supposes might be founded on my theory respecting the resurrection (C. R., February, 1860, p. 89) assumes the possibility of a transference of reasoning from a limited and very peculiar portion of the gospel narrative, to another and the main portion of it (the two being distinctly separated by the public death of Christ) which no sane or candid mind would ever think of making. Any theory might be put in an absurd or offensive light, by such gratuitous omission and perversion of its essential elements. The Unitarian Minister asks me, with evident self-complacency, what I could reply to such an argumentation as he has supposed. I should reply, that it did not affect me at all, because it misstated what I had said. Every link in it involves a misconception or a misrepresentation.

The same writer has quoted two passages from the Ignatian Epistles, of which I confess I cannot see the pertinence or the bearing. So far from denying, I have specially alluded to the influence of the Docetic heresy and to the *realist* reaction against it. I did not want this additional evidence of a notorious fact. By referring to the martyrdom of Ignatius in A.D. 107, I presume he intends it to be inferred, that the extracts which he has given may be accepted as a reliable indication of the conflict of Christian opinion at the close of the first century. I am surprised he should have done this. He must have known, or at least ought to have known, that these Epistles, even in their shorter form, have been so largely interpolated, and consist of portions of such various dates, that they can be used with no safety as evidence of the state of things in the age of Ignatius himself; and this uncertainty respecting them has been increased by the discovery of a still briefer form of portions of them in Syriac, recently published by Dr. Cureton.* Your correspondent has been singularly unfor-

* Learned men had been long previously divided in opinion, whether the shorter Epistles were a mutilation of the larger, or the larger an interpolation of the shorter. Whiston, guided by his Arian predilections, adopted the former

tunate in selecting for extract the two Epistles to the Trallians and the Smyrnæans. The last-mentioned scholar, the most recent and very learned interpreter of the Ignatian literature, has inferred from conclusive internal evidence, that these two Epistles are from the same hand, and both spurious. From the occurrence of particular forms of expression which belong to a later date, and from the relation between the larger and the smaller forms, he decides that they cannot have been written till long after the time of Ignatius; and if he is correct in his inference, that not the Docetæ but the later sect of the Phantasiastæ are the parties specially condemned in Trallians, ch. ix., they cannot have been written before the early part of the sixth century.* What bearing this citation can have on the present controversy, I leave the reader to judge.

I think it will be admitted that, throughout this controversy, whether I am right or wrong in my particular view, I have constantly appealed to the testimony of the apostle Paul, which we have direct from his own pen, and which is the oldest witness that we possess on the subject, for an explanation of the mode in which I suppose Christ to have appeared to his disciples after the resurrection. In a matter of acknowledged difficulty and mystery, without questioning the sincerity or sobriety of those who see it in another light, I have adopted that interpretation of a very remarkable set of phenomena which, after years of earnest reflection, presents the fewest difficulties to my own mind, and enables me most firmly to grasp and most intelligibly to realize the one only important fact of a heavenly life reserved for man after death. My belief is—and I have uniformly maintained—that Paul, in some mode which I do not pretend to explain, had intercourse with the risen Jesus; that his knowledge of Jesus, from its marked accompaniments and effects, cannot be resolved into a mere subjective vision, but was *extra-personal* and *supernatural*. In putting this and the other recorded appearances of the risen Christ into the class of *inward* facts, I have felt that I was adopting a distinction warranted by the soundest philosophy, in which I had the sanction and example of some of the deepest scholars and closest thinkers of our day. I cannot mention a name more entitled to respect both as a scholar and a thinker than that of Mr. Jowett, of Oxford. Let it be kept in mind, that I have taken the appearances to Paul as the type of all other equally well-attested appearances, and that I regard all of them as equally real and supernatural. This has been the

view, and others have thought he might not be wholly wrong. Cureton, following out an acute suggestion of Daillé, has rendered it probable that the interpolators of the larger form have omitted passages in the smaller, from perceiving that they involved anachronisms which proved a later date. According to this, the smaller form of these Epistles must have been posterior to Ignatius.

* Cureton's *Corpus Ignatianum*, p. 331.

course of my reasoning from beginning to end. I have put all the appearances in the same category. I have supposed them all *identical* in origin and principle; I have assumed that any objection applicable to one would tell equally against every other. It might plausibly be argued against me, that I was not warranted in so completely denying all distinction between the appearances to Paul and the appearances recorded in the evangelists; but having myself put them both distinctly, emphatically and uniformly into the same class, and this being the basis of my whole theory respecting them, no objection could be raised against the *mode* of these appearances in one case which would not logically hold in the other. If the application of the theory to the gospel instances involves absurdity and mischievous delusion, the same imputations, as the two cases are by supposition absolutely identical, cannot be warded off from the recorded case of Paul, where we have his own solemn word for the reality of the appearance of the risen Christ.

Now, how does the Unitarian Minister meet this theory? He compares it with the philosophy of "mesmerists, table-turners, clairvoyants, rappers, revivalists and others, who now arrogate and (as he thinks) degrade the name of 'Spiritualist.'" He charges me with "putting the gospel evidences on a level with the claims of the Ploughkeepsie Andrew Davis and the Wilkinsonian visions;" and adds that, were he to adopt my views, "he would drop the name Christian, as he would shun that of Mesmerist or Table-turner" (C. R., Feb., p. 91). I appeal with confidence to every fair and candid person who has taken the trouble to read through this present controversy, however unsatisfactory he may find my attempted explanation of some very mysterious phenomena, whether I have uttered one word in the course of it which logically justifies such an inference as this. Language like this, where men are engaged in a common search after the highest truth, seems to me gratuitously offensive and even irreverent. For the same philosophy which deduces such revolting consequences from a theory founded directly on the recorded experience of the apostle Paul, cannot consistently accept his own solemn declarations or believe in the reality of his personal intercourse with Christ. The inference fairly deducible, as it seems to me, from the writer's own statements—an inference which I have not sought, but which he himself invites and suggests—is that the manifestation of the risen Christ to Paul must be put into the same category with clairvoyance, table-turning and spirit-rapping. If this be not a logical deduction from his words, I ask what is?

I confess, I cannot discern any resemblance between such cases of manifestation from the unseen world, as I suppose to have occurred in the apostolic age, and as Paul in his own case distinctly attests, and the absurdities of the modern spiritualists. But even were there any resemblance at all, it would be very unfair to

argue against the reality of well-attested cases, occurring in a great crisis of intense religious faith, because fictitious imitations of them were attempted at a later period. I wonder the Unitarian Minister does not see that the argument may be turned against himself. I have no doubt that he is a sincere and rational believer in the miracles of the New Testament. But he knows perfectly well that miracles, closely resembling or rather mere imitations of these, are reported all through the subsequent ages of the Church, and on such evidence, that even so calm and judicious a writer as Jortin has admitted their reality down to the age of Constantine,* and Dr. Newman has constructed on the evidence alleged, a specious though inconclusive argument for applying a similar standard of credibility to the narratives of the New Testament and those of Ecclesiastical History.† Maury has shewn in his curious and instructive "*Essai sur les Légendes Pieuses du Moyen Age*," that it was the great object of saints to act over again the history of the New Testament. Everywhere, says he, we find "*au milieu de ce chaos de merveilleux, les miracles de l'Evangile sans cesse reproduits, sans cesse renaissants, avec chaque nouveau saint.*" St. Francis d'Assisi, whose merits were recorded in the "*Liber Conformitatum vitæ beati Francisci ad vitam J. C. Domini nostri*," was believed in several points to have surpassed his master. Christ was transfigured only once; St. Francis twenty times. (P. 25.) The Unitarian Minister would justly complain, if in consequence of these preposterous counterfeits, he were called on to give up his faith in the beautiful and reasonable miracles ascribed to Christ in the New Testament. I see no difference between his case and mine.

The Unitarian Minister has expressed a sensitive apprehension (C. R., October, 1859) lest the theology of the *National Review* should be confounded with his own. I do indeed hope no one will hold him responsible for my heresies. I quite feel for the delicate tenderness of his Unitarian orthodoxy. I hope he is equally considerate for those who are a shade more orthodox than himself. For myself, I could heartily reciprocate the apprehension as respects some of his own views. We shall both perhaps do best to tolerate each other's idiosyncrasy and respect each other's freedom. He must not, however, too confidently take it for granted that the undivided strength of Christian conviction is all on his side of the question, or that the conservative influences of religion which are best calculated to meet the doubts and difficulties of this not irreverent but certainly sceptical age, are associated exclusively with the peculiar type of his own opinions. I have alluded in former communications to some wise and good

* Remarks on Ecclesiastical History.

† Essay on the Miracles of the Early Ages, originally prefixed as an Introduction to Fleury's Ecclesiastical History.

men, the devoutest of Christians, who in different ages of the Church have experienced difficulties like my own respecting the immediate subject of this controversy, and have had recourse to analogous solutions. I am not ashamed of my company. *Sit anima mea cum illis.* There is at this day a wide-spread feeling of dissatisfaction among serious men with many views, traditionally current in theology, which is not to be removed by holding up before it any one form of doctrine as exclusively reasonable and true, but can only be met by all who think earnestly and feel deeply, ingenuously putting forth their deliberate convictions, in the hope that they may possibly meet the spiritual wants of a kindred nature. Thus only can a truly catholic Christianity diffuse itself in the world. Certain I am, that it will not be promoted by the self-complacent assumption of intellectual superiority and the contemptuous repudiation of all notions that may not satisfy the requirements or be suited to the taste of a particular religious school. Since the publication of the article in the *National*, which has been subjected to so much criticism, I have received expressions of sympathy, such as I did not expect, from various quarters,—some from parties wholly unknown to me,—one from a gentleman, the member, I believe, of an Unitarian church, in which he expresses his obligations to me for “sustaining him in the struggle which he and many others have, to preserve their position within the Christian fold without sacrificing their individual convictions,” and “for finding in the pages” which I and some others have written on this and kindred topics, “that aid to their spiritual progress which thoughtful minds require;” and he concludes by assuring me that amidst the sharp animadversion to which we are exposed, “there are many silent, meditative minds who appreciate our labours.” I should not have thought it necessary to mention this circumstance, had I not discerned occasionally something like an assumption of infallibility in the tone of the Unitarian Minister; and had I not wished him to know, that among truly religious minds there may be a wider sympathy than he suspects in the views which I have ventured to put forth, and with the effect not of detaching them from Christianity, but of drawing them into deeper communion with its spirit. It will not, I presume, be questioned, that no man ever brought a profounder and more comprehensive mind to questions of religious philosophy than Coleridge (Southey has somewhere said of him, that he possessed one of the finest intellects that God ever bestowed on a human being): nor, again, can his sincere attachment to Christianity be doubted; all his writings, every incidental breathing of his inmost soul arrested in his wonderful Table Talk, contain proofs of it. Now I happen to know at first hand from the highest authority, that in the bosom of his family and in the circle of his familiar friends, this great man made no secret of his opinion, that the evidence ordi-

narily adduced on behalf of the bodily resurrection of Christ was utterly unsatisfactory. Indeed, his language, as reported to me, was much stronger than I have here expressed.

I have, Sir, occupied a most disproportionate space in your pages. But if I had not noticed with some fulness the principal objections that have been raised against my views, I know it would have been said in certain quarters that I shrunk from the controversy and was conscious I could not maintain my positions.* It must be remembered, too, that I have had to sustain this controversy single-handed against four or five opponents. I thank you cordially for the fair and honourable way in which you have allowed a controversy to be carried on in your pages, in which I sincerely regret that my honest and deliberate convictions should be so much at variance with your own. The feeling which first led me to the view which I have here maintained of a momentous subject, and which still binds me to it, was the earnest wish to grasp the fact of a future being as a *reality*. I have now reached a time of life when the sorrows and losses which years inevitably bring with them, leave me with little solicitude as to the judgment of others on the issue of this controversy, and fill my mind with one only desire—to embrace with entire conviction in the form in which I am best able to receive it, unembarrassed by the difficulties which an artificial theology has thrown around it, the blessed trust in which alone a man can nobly live and joyfully die. I claim the liberty of interpreting certain phenomena of the gospel history in the way most satisfactory to my own mind, and perfectly compatible with the profoundest reverence for Christ, and entire belief in the reality of his resurrection,—without thereby forfeiting my place within the wide limits of the Christian fold. I think everything that I have written must shew how deeply I love Christ and Christianity. I do not wish or expect all men to see things

* In referring (C. R., February, 1860) to a similar discussion some years ago (C. R., 1857), the Unitarian Minister is pleased to remark, that some hints were then thrown out by me respecting a bond of Christian union which were “declared (if he must not say shewn) to be impracticable except so far as already in practice, and that the spiritual resurrection theory was critically called in question, but without evoking any reply whatever from” its author.—I ask, what is intended by this insinuation? If the writer means, that I was afraid of controversy and wished to evade it, I beg to inform him that he is mistaken. I was meditating and had commenced a reply, and, I believe, had announced it to the Editor of the C. R. The MS. of the unfinished article is still lying in my drawer. But it was a time of great excitement about College affairs; and at the earnest request of a venerated friend, to whose judgment I am always inclined to bow, I postponed the discussion to a more tranquil time. How far my views respecting Church union were generally considered practicable or not, it is not for me to say. I remember well receiving thanks from various quarters in public and in private for having opened the question as I did, with the expression of no inconsiderable sympathy.

[Our correspondent is quite correct in his recollection of his having intimated his intention of sending a reply on the occasion referred to.—ED. C. R.]

as I do. If they can interpret the same phenomena, with the result of a stronger faith, in another way, I unfeignedly rejoice. If I could, I would not weaken their conviction, unless I was certain of putting something stronger and more consolatory in its place. Each must live by his own faith. This is all I argue for; and this, as I understand it, is the spirit of Paul and Christ. If what I have written, and others have written in reply to me, shall have made us all feel more deeply the truth of this great principle, and have the effect of widening the bonds of Christian communion and of strengthening the respect for each other's spiritual freedom, this controversy, painful as in some respects it has been to me, will not have passed without leaving some valuable fruit behind it.

THE AUTHOR OF THE ARTICLE ON EWALD'S APOSTOLIC AGE IN THE NATIONAL REVIEW.

LIFE AND LETTERS OF SCHLEIERMACHER.*

THE second volume of this work introduces Schleiermacher to us in his position of Professor extraordinary in the university of Halle,—an office upon which he entered, by the nomination of his own government, in 1804. He had previously been invited to a similar place in the university of Würzburg, but the Prussian government, wishing to retain him nearer home, had declined to give him the necessary permission to transfer his now well-appreciated talents into the service of another state. Of Schleiermacher as he was at Halle, a very interesting account is afforded by a passage taken from the *Memoirs of H. Steffens*, who was Professor of Natural Philosophy in the same university, and an intimate friend of the theologian. Steffens writes:

"I was there to meet a man whose acquaintance was destined to form an epoch in my life. This was Schleiermacher, who was at the same time as myself, or a few weeks later, called to Halle as *professor extraordinarius*. Schleiermacher, as is well known, was small of stature and slightly deformed, but so slightly as hardly to be disfigured by it. His movements were quick and animated, his features highly expressive. A certain sharpness in his eye acted, perhaps, repulsively at times. He seemed, indeed, to look through every one. He was a few years older than myself. His face was long, his features sharply defined, his lips firmly and severely closed, his chin prominent, his eyes lively and full of fire, his look always earnest, collected, and self-possessed. I saw him under various circumstances in life—deeply meditative and sportive, mild and fired with anger, moved by joy and sorrow—but ever an unalterable composure, greater, mightier than every passing emotion,

* Continued from p. 164.

seemed to dominate his being. A slight expression of irony played round his features; the sincerest sympathy ever animated his heart; and an almost childlike goodness shone through the outward calm. His constant presence of mind had sharpened his senses in a most remarkable degree. Even while engaged in the most animated conversation, nothing escaped him. He saw everything that was passing around him, and heard everything, even the most low-toned conversation. . . . We attached ourselves at once and unconditionally to each other. . . . His lectures on ethics, and mine on natural philosophy, seemed to our hearers to be intimately connected, and to supplement each other. We mutually communicated to each other what we knew; and if Schleiermacher profited by my lectures on physics, he, in return, opened up to me Greek philosophy, and through him I became acquainted with Plato."—II. 2—4.

The letters to the Willichs occupy by far the largest space at this period. Beautiful and noble letters many of them are, full of wise remarks on life and character, and everywhere revealing the characteristics of a pure, devout and affectionate mind. Those of the Willichs, especially those of Henrietta, have many of the same features; and we cannot wonder that a friendship so warm and complete towards this young couple should have resulted eventually, after the death of Ehrenfried von Willich, in the young widow becoming the wife of Schleiermacher. Here is a specimen, taken almost at random, from one of these letters, in which Schleiermacher warns his friends against isolating themselves in the selfish enjoyment of their own domestic life:

"You must not begin with isolating yourselves. Though you may suffice for each other, that is not enough. Every family, and more especially such a family as you constitute, must from the beginning adopt the missionary spirit, and be on the look-out for some soul that it may draw towards itself and save from the desolate waste of life.

"I always think of a family as a pretty snug little room in the great palace of God, as a sweet, contemplative resting-place in His garden, whence the whole may be overlooked; but also as a snuggerly in which one may bury oneself deeply, and feel around one its narrow, cozy limits. In such, the doors must not be closed, but every one must be admitted who possesses the magic key, or who knows how to find his way in by bending aside the branches that conceal the entrance. Is there nobody in your neighbourhood, who might be inclined to knock at your door and to participate a little in your life? You can hardly conceive how impatient I am to see everything connected with you develop itself; and I should, therefore, like to know that you are already letting your light shine before others. It always seems to me one of the great privileges of a clergyman, that, being entitled by his office to lead a retired life, he may keep aloof from burdensome conventional connections, while, on the other hand, his calling points out to him the true nurslings and friends of his household, whom he ought to lead by his example to un-deviating morality, and to a simple, rational enjoyment of life. How heartily have I not rejoiced with you, my Ehrenfried, that your office is of this blessed kind."—II. 8, 9.

And here is a passage from a letter of the "dear, sweet daughter" to her "dear father," in which is disclosed something of the grave and elevated, yet bright and cheerful, nature which fitted her to be the friend and wife of such a man. The English might in this case have run a little more smoothly:

"It is only to-day that I am writing to you in reality, but in the long interval my spirit has often been with you, and answered your dear letters; and it so happens that I am able to write to you on my much-loved Sunday morning. From my earliest youth Sunday morning was always very precious to me. While I was at school in Greifswald, this was the only morning I had to myself, and on which I could prosecute my favourite occupations. I always kept it very quietly and unobtrusively. I was generally alone in the school-room, where I could hear the tones of the organ and of the human voices from the church close by. Among the many books around me, I had selected a few in which I read on these occasions—mostly old devotional works. I cannot describe to you what my feelings were; how inexpressibly happy, and yet how sad, and how much those hours of quiet devotion elevated my being, and inspired me with an earnestness that followed me through the bustle of the whole ensuing week. Now I feel what those hours were to me; they appear to have been the preparation for my present life. At present, I often go to church with Ehrenfried on the Sunday, and afterwards we talk over the sermon, and I tell him what touched me most, and he tells me in his turn with which parts he was satisfied, and with which not—and this is like a second service to us."—II. 11, 12.

Schleiermacher's letters of this period contain various allusions to his new position—his lectures—his sermons—the students—and last, though not least, his still cherished affection for Eleanore Grunow, of which he speaks freely to the Willichs. At one time he even hopes to bring her with him to visit them as his wife; but this delusion is soon to end. She breaks off the intercourse; a result of which he writes to his friends, "it is the deepest, most crushing, sorrow—the pain will never leave me—the unity of my life is rent asunder; but" (he manfully adds) "whatever can be made of the ruins I will make of them." Strange infatuation it seems to the distant spectator; and little did either "father" or "daughter" suspect the hidden import of what had now taken place to the future lives of both of them.

These private interests are soon to be overshadowed by political events of the gravest importance, amidst which Schleiermacher's personal position becomes one of great embarrassment and even danger. The year 1806 saw Prussia overrun by the French armies, an immediate consequence of the catastrophe of Jena. Halle, from its situation, could not escape. The spirit of the students especially attracted Napoleon's notice, leading to their own dispersion and the dissolution of the university. Schleiermacher's church is first taken for a corn magazine, and then, later, entirely destroyed. He is left for a time almost without the means of subsistence. In this state of things his courage

and hopefulness remain unbroken. He looks upon the war, as did most of his countrymen, as the only means of deliverance from the hated oppression of the French; and when the worst has come, he will not desert his king and fatherland, even though a desirable situation is repeatedly urged upon him at Bremen:

"I have again received a call to Bremen; but I have determined to decline it, because I will remain faithful to Halle as long as there is the slightest hope of the maintenance of the university. Should the king be obliged to conclude an unfavourable peace, and should he retain Halle, though his territories were otherwise greatly reduced, there will be numbers who will prefer leaving to staying, and I will not be among those who set so bad an example. But should the war be protracted, as I hope, I will seek a provisional appointment somewhere else in Prussia, so that I may be at hand immediately when things change. For the influence that an academical teacher may have upon the young generation seems to me more than ever of the highest importance. We must sow seeds, which may not perhaps sprout for a long while, but which will, in consequence, require to be all the more carefully treated and tended. Dear friend, were I to describe to you the utter desolation of my heart when I think of the loss of my pulpit and of my professorial chair, and when it sometimes comes home to me that, after all, my sphere of activity may never be reconstituted, you would hardly be able to understand me. When, however, I look further, and take a more comprehensive view of matters, I become calm again. The constitution of Germany had become untenable; in the Prussian monarchy there was also a great deal that had become superannuated and that was merely patched together: this has been destroyed. The manner in which the kernel shall save itself from similar destruction will prove whether it be sound or not. I feel certain that Germany, the kernel of Europe, will stand forth again in a new and beautiful form; but when this will take place, and whether the country will not first have to pass through still greater troubles, and to bend for a long time under a heavy yoke, God alone knows. I have no fear, except, sometimes, of a dishonourable peace, which may save the appearance—but only the appearance—of a national existence and freedom."—II. 72, 73.

The following relates to the French pillage of Halle, and may both give us some idea of the character of such scenes, as reported by an intelligent and courageous eye-witness, and also shew us the indomitable and cheerful spirit with which the tender-hearted professor faced his own difficulties:

"The pillage was, indeed, bad enough, yet not so bad as one generally fancies. Immediately after the engagement, the imprudence of the people who live below, enabled several hussars to penetrate into the house and upstairs into our rooms. Steffens and Gass were just with me; we were all three obliged to give up our watches, and Gass his money; Steffens was already drained, and in my possession they only found a few dollars; but all my shirts, with the exception of five, and all the silver spoons, with the exception of two, they carried off. During the engagement, we were very near getting into danger. Steffens came in the morning to invite us to come to his house, if we wished to

witness a fight. From thence we saw the attack upon the bridge very distinctly; but when I perceived that the Prussian cannon were being dismounted, and that the position was about to be lost, I persuaded Steffens to go home with me, as his house was very much exposed. We hastened as much as possible; but Hannah and I had not yet reached my street, when we heard shots behind us in the town, and Steffens, who was in the rear with his child in his arms, had very nearly got hemmed in between the crowd of retiring Prussians and pursuing Frenchmen.

"The following days I had a fearful number of soldiers billeted upon me, and the proprietors of our house, poor orphans under the guardianship of a couple of old aunts, had nothing in their pockets, so that I felt very much afraid lest the brutality of the people should be roused, and we all spent a very uncomfortable night in Konopak's room. Subsequently we had officers and privates of the guards quartered in the house, and during two nights I was obliged to admit a secretary of the staff and two other *employés* into my large sitting-room, as there was no place for them down-stairs. The officers who had their quarters there frightened the poor people with all kinds of rumours of the town being given up to plunder and to fire, and made us spend a very tragi-comical night. But the preceding evening a storm, almost as bad as this, had in reality broken out—I mean the order for the dispersion of the students. Allow me to give you an explanation of what this means from the economical point of view, in order that you may form a conception of our position. If peace be soon concluded, it is not at all probable that Halle will remain Prussian. Should it be handed over to Saxony, perhaps the university will be dissolved, or, at all events, there will be an end to my stay in it, as the Saxons are such very strict Lutherans. If the town fall to the share of a French prince, I, for my part, will not abide in it, as long as there is anywhere a Prussian hole to which I can retire. . . .

"Be not angry with me for troubling you so much about *œconomicis*. Unfortunately it is necessary to take these wretched matters into very serious consideration. For the rest, I am working as industriously at *Plato* as anxiety about public matters as well as my own private concerns will allow."—II. 64, 65.

The full extent of his troubles does not appear even in this letter. He and his friends can gain no certain news, but only rumours of new disasters; scarcity and dearness prevail everywhere; he has no money but what he can borrow; his health suffers for want of his usual allowance of wine, and from the almost exclusively vegetable diet; and he is almost perishing with cold for want of fuel. Still he will work on at his *Plato*, and thanks God that he is called occasionally to preach for a friend, and so enabled to speak a word of comfort to the down-cast people,—a noble spectacle, truly, of a good and brave man struggling with adversity!

Close upon these bitter experiences follows the news of the death of his much-loved Ehrenfried von Willich, which is communicated to Schleiermacher by Henrietta herself, then only eighteen years old, in a letter—one of the most remarkable in

the collection—of which we must quote a portion; adding only the prefatory wish that the translator, both here and in other places, had not so readily confounded *shall* and *will*, and their kindred forms:

“Schleier! dear Schleier! my beloved friend! my father! Oh, my God! my God! how shall I tell it to you, and how shall you be able to bear it! Schleier, I am no more the happy Jette, whose pure felicity you bore in your heart, and at which you so tenderly rejoiced. My dear Schleier, prepare yourself to hear the worst; the happy Jette is now a poor, sorrowing, lonely, weeping Jette. Oh, my Schleier! let me then at once give utterance to the dreadful word. My Ehrenfried—my deeply, tenderly beloved Ehrenfried—is with me no more; he lives in another world. Oh, Schleier! can you realize it? Can you conceive that I have survived it? Schleier, I will bear this life as long as nature wills it, for I must exert myself for his and my children; but, O God! with what longing, with what a presentiment of indescribable rapture, I look forward to the world in which he lives! What happiness would it not be to me to die! Schleier, shall I not find him again? Oh, my God! I implore you, by all that you love and hold sacred, if you can, give me the certainty that I shall find him again—that I shall recognize him! Tell me your innermost belief in regard to this, dear Schleier. Alas! it will be annihilation to me to lose this faith. In this I live; through this I bear with resignation and serenity; it is the only thing I look forward to, the only hope that sheds a faint glimmer of light on my darkened existence—to meet him again, to live again for him, to make him happy. O God! it is not possible; it cannot be destroyed, it is only interrupted. I can never again be happy without him. Oh, Schleier! speak to my poor heart; tell me what you believe.”—II. 77, 78.

We cannot withhold the reply to this—a noble expression, as it is, both of his friendly feelings and of the peculiar form of his faith in the future life:

“My poor, dear child! Could I but press thee, poor mourner, to my heart, we would mingle our tears; for I also am shedding bitter, scalding tears! Oh, to see so sweet a happiness destroyed! You know how my heart exulted in it. But you set me such a beautiful example. Your grief is so pure and so holy; there is nought in it that your father could wish otherwise. Let us, therefore, count it among the noblest possessions of our lives, and love it as we loved the dear departed, and submit tranquilly, though sorrowfully, to God’s eternal order of things. But you appeal to me to settle your doubts. It is, however, only the images of your painfully travailing imagination, which you wish me to confirm. Dear Jette, what can I say to you? Certainty beyond this life is not given to us. Do not misunderstand me. I mean certainty for phantasy, which desires to see everything in distinct images; but, otherwise, there is the greatest certainty—and nothing would be certain if it were not so—that for the soul there is no such thing as death, no annihilation. But personal life is not the essence of spiritual being; it is but an outward presentment thereof. How this is repeated we know not—we can form no conception of it; we can only form poetic visions. . . .

"But if your imagination suggest to you a merging in the great all, let not this, dear child, fill you with bitter, poignant anguish. Do not conceive of it as a lifeless, but as a living commingling—as the highest life. Is not the ideal towards which we are all striving even in this world, though we never reach it—the merging of the life of each in the life of all, and the putting away from us every semblance of a separate existence? If then he lives in God, and you love him eternally in God, as you knew God and loved God in him, can you conceive of anything more glorious or more delightful? Is it not the highest goal which love can reach, compared with which every feeling that clings to the personal life, and springs from that alone, is as nothing."—II. 80, 81.

She is evidently little satisfied with this answer to her desire of certainty in regard to the future, or with the suggestion of the possible loss of all personal consciousness. With true Christian and womanly instinct she clings especially to the latter, and finds her chief strength and solace only in the hope of rejoining her lost Ehrenfried, and of being still remembered by him, in the better state.

The interest which Schleiermacher takes in the young widow and her two infant children is ever most beautifully expressive of the inner nature of the man. The natural result is that, after a year and a half, during a visit which he paid to Rügen, where Henrietta was residing, they were betrothed. From this point onward, from August 1808 until April 1809, many letters pass between the two. These are given under the title of "Love Letters" in the volume before us, and are as remarkable a collection, we suppose, of the kind as the reader will often meet with. We cannot but think that many of them might have been spared, though all are characteristic, and many of them are interesting and beautiful in a high degree,—mainly, however, as expressions of sentiment, combined with remarks on the new prospects and means of happiness opened out to the writers. But, surely, it is laying the heart of a man too bare to the world's eye to publish such letters as these. We should infer, moreover, from the character of his mind, that the same would have been the judgment of Schleiermacher himself.

It must be owned that the theological professor of forty and more plays the part of lover to the young widow of nineteen in an exemplary manner. Yet everywhere it is affecting to see how the memory of the lost Ehrenfried seems, for both, to throw a tender sanctity over the intended union. He is often mentioned in the letters in the most affectionate terms; while his two children are from the first adopted by Schleiermacher in the heartiest manner. The latter constantly speaks of his love for them too, and looks forward with quite as much interest to being their "father," and to the share which he will have in their education, as to becoming their mother's husband.

We might quote many passages in illustration of the thoroughly

happy relations now established between Schleiermacher and his "Jette,"—shewing, for example, how impatient he is for her letters, looking upon the intervals between them as each a "little eternity;" how he "counts the Mondays" since that one on which he entered upon a new life; and recalls the happy moment when she placed her hand in his, and he led her "out of the summer-house and along the path that day;" with much more to the same effect. In one place he tells her to find out his faults from Henrietta Herz, and to reflect that she will have to bear them all. In reply, she only laughs, or rather says that she and the other "Jette" have both laughed over their discussion of "his odious qualities." To make up for this, she anticipates, with natural eagerness, the delights of her new life in Berlin, especially the glory of being "the wife of a celebrated man," to say nothing of the concerts and operas "and other such things." She will "dust his books," and try to be a good housekeeper, and not "forget" anything more than once a week. Moreover, she is to be a pattern of a preacher's wife in regard to the sermons. She is not always to go to *his* church, but sometimes to hear others, that she may be able to compare him with them, and help him to judge of the impression made by his own preaching. He is apt to think that he has only done badly when nothing is said to him on the subject. However, when she is come, he will never do that; "for," as he gallantly adds, "you will always inspire me in some way, and the increased happiness of my life will not fail to make my sermons more animated."

But higher topics than these form the main substance of these Letters. We quote the following, for the sake of both the question and the answer. She is doubtful on a point in her religious experience:

"It is whether I am wrong in calling those feelings religious which are awakened in me by the music in church? For I must confess that I feel quite differently when the service is not accompanied by music. I cannot describe to you how my soul is borne aloft, as it were, by the tones; what a feeling of freedom is developed in me, what a consciousness of the holy and the infinite seems to pervade me. That oppressive weight, of which I lately complained to you, and which I told you made me feel as if my physical being held the spiritual in bondage, and prevented it from pouring itself out in tears and sentiments—that weight seems to be gently lifted off, and my soul moves in unrestrained freedom. . . . But tell me, my Ernst, is it in accordance with pure Christian feeling, that anything *external* should produce such a powerful religious effect on me—that I require an *external* agency to enable me to lose myself in God?"—II. 150, 151.

The wise and beautiful reply is worthy of Schleiermacher. Speaking of a certain picture, he says,

"The picture inspired me with earnest and devotional feeling; and as this made me think of what you wrote to me about the vivifying

effect of art on the religious sentiment, you were brought very vividly before my mind. Dearest, be not over anxious, and do not try to separate what God himself has intimately united. Religion and art belong together as soul and body. When your inward feelings are strongly moved and seek an outward expression, they, no doubt, pour themselves out in song, in consequence of your natural talent for music; and so also in the church, music and singing are the common bond between, and the proof of the emotions stirring in, all, and this community of feeling again heightens the emotions of each individual. I should be quite sorry if you were indifferent to the music and the singing in the church, and if you believed that the same feelings could be awakened without their help. The organ, more especially, is an invention that entirely belongs to Christianity; so much so, indeed, that it is hardly used for any other service. It is true that through art, feelings may even be awakened in such persons as are not in the least pious, and which they are, nevertheless, deceived into believing truly devotional; but the heightened feeling with which they inspire the pious, is, no doubt, really religious. To those who are receptive for their influences, there must be something truly divine in them; for it is the innermost living spirit of nature that speaks through them."—II. 157, 158.

If we have dwelt too largely on this part of Schleiermacher's life, we can plead in excuse that we have only kept closely to our text. Nearly a third of this volume is occupied with the "Love Letters," the close of which brings us of course to the period of his marriage, in May, 1809. The preceding months have not been without their anxieties, in regard to outward circumstances and the means of future support. On one occasion Schleiermacher is summoned before the French Marshal in Berlin, and cautioned not to be too free in his sermons on the state of political affairs. The establishment of the Berlin university remains long an uncertainty, owing to the position of the Prussian government. This uncertainty places him for the time "in a great economical predicament." But yet he resolves (as people usually do in such cases) that "neither economical nor political difficulties" shall make him defer their union "even a day," and he is sure that she will be as confident as himself that the necessities of life (*necessities*, the translator has it) will not fail them: another, we fear, to be added to the long list of imprudent marriages, from which all the genius and philosophy even of a Schleiermacher proved no effectual safeguard.

We have thus far quoted too freely to be able to pursue the remainder of Schleiermacher's career at proportionate length. During a period of five-and-twenty years, his position in Berlin, as a professor in the university and a preacher in one of the principal churches, is one of great labour and yearly increasing celebrity. Of course his own letters do not tell us much either of his fame as a teacher or of his popularity in the pulpit; but we do learn from them the great happiness which attended his union with Henrietta von Willich. Schleiermacher himself had but

one son, who died in childhood; but his fatherly regard for the little Willichs does not diminish; and, besides them, his family circle included the child of a deceased sister and one of a friend,—all four being, we are told, “cherished and educated by him as his own.” Of his social disposition and his peculiar talent as a preacher, one or two very interesting statements are given. The first is taken from a work by Henrietta Herz:

“His social relations were very numerous, and took up a great deal of his time, and perhaps, indeed, were chiefly the cause of his not having had leisure during his lifetime to prepare his lectures for publication. It is true that he had the power of working at any time, his mind being always sufficiently collected for the purpose; but for this very reason he was ever inclined to think that he should be able to accomplish more than proved actually to be the case. He very rarely refused an invitation, and also saw a great deal of company at his own house; but frequently after the most luxurious and hilarious dinner-party or supper-party, he would sit down to his writing-table, in a moment be absorbed in the deepest speculations, and work far into the night. When it so happened that he had to preach the next day, and his drawing-room was full of company, he would draw aside for about a quarter of an hour, taking up his stand close to the stove, and looking thoughtfully straight before him. His more intimate friends were aware that at such moments he was reflecting on his sermon, and took care that he should not be disturbed. In a short while he was again a lively participator in the conversation going on; but in the interval he had jotted down a few notes with pencil on a slip of paper, and this was all that was ever written of his sermons before they were preached; yet I have frequently heard him the next morning, after a preparation seemingly so insufficient, deliver the most deeply-reflected and deeply-felt discourse.”—II. 198, 199.

Another passage, quoted from Lücke, gives us a more graphic account of his delivery and appearance in the pulpit:

“It is well known that Schleiermacher never wrote his sermons before delivering them. All those that have been published were taken down during delivery. While I was a constant hearer of his, two young friends were always engaged in this work. Those persons who were aware of this felt higher admiration for the great gifts of the man. The sermon could not be said to have come into existence in the pulpit, in as far as it was generally conceived in his mind several days previously, and left as it were to mature there until the moment of delivery. But no part of it was committed to paper while I lived with him, except the text and the theme, which was noted down on Saturday evening, and at the most, in addition to this, the heads of the divisions of the latter. This he called writing his slip, and thus prepared he entered the pulpit. Here the sermon took definite form, the mode of representation and the detailed execution being the living product, not only of the preceding reflection, but also of the animating impression produced by the assembled congregation, and of the never-failing power of his mind over the order of his thoughts, and his equally unfailing command of language. Those who knew the secret could follow the growth

of the artistic structure of his discourse. They perceived how, at first, he spoke slowly and deliberately, somewhat in the ordinary tone of conversation, as if gathering and marshalling his thoughts; then, after awhile, when he had, as it were, spread out and again drawn together the entire net of his thoughts, his words flowed faster, the discourse became more animated, and the nearer he drew towards the encouraging or admonishing peroration, the fuller and the richer flowed the stream. He was ever the same and always equally attractive by the original manner in which he treated his text, by the novelty and freshness of his thoughts, by the order and clearness of his mode of representation, and the fluency of his delivery."—II. 199, 200.

There is more to the same effect, tending to awaken the strongest admiration of the great powers of this excellent man. At no period can these have been more finely or effectually exercised than during the excitement of the war of liberation, 1813-14, when, as he says, he could at least employ "the telling battery of words," and from the altar call the people to battle, "to share in the life and death struggle." His sermon to the students about to march, as volunteers, for the scene of war, their arms piled up in front and against the walls of the church, which within was filled to overflowing, must have been one of the finest scenes of the kind anywhere recorded. An eye-witness of it says,—

"Speaking from his heart with pious enthusiasm, his every word penetrated to the heart, and the clear, full, mighty stream of his eloquence carried every one along with it. His bold, frank declaration of the causes of our deep fall, his severe denunciation of our actual defects, as evinced in the narrow-hearted spirit of caste, of proud aristocratism, and in the dead forms of bureaucratism, struck down like thunder and lightning, and the subsequent elevation of the heart to God on the wings of solemn devotion, was like harp-tones from a higher world. The discourse proceeded in an uninterrupted stream, and every word was *from* the times and *for* the times. And when, at last, with the full fire of enthusiasm, he addressed the noble youths already equipped for battle, and next turning to their mothers, the greater number of whom were present, he concluded with the words: 'Blessed is the womb that has borne such a son, blessed the breast that has nourished such a babe,'—a thrill of deep emotion ran through the assembly, and amid loud sobs and weeping, Schleiermacher pronounced the conclusive Amen."—II. 203, 204.

It may have been gathered from the latter part of this paper that our interest in this work has by no means lessened as we have proceeded with its perusal. The contrary has been the case. Of Schleiermacher's religious philosophy, or of his literary labours and their results, little or nothing, as we have before intimated, can be learnt from these pages; but "the man Schleiermacher," as he was in his personal character and relations, is evidently very faithfully set before us. We lay down the book with no slight feeling of satisfaction at having been enabled by

its means to gain so near and familiar an acquaintance with one of the excellent of the earth,—a man whose simple, faithful, laborious, honourable life, taken “for all and all,” and judged according to its own appointed place and work, need not, we are sure, be withheld from the comparison, by some suggested, with that even of the most learned or “practical” or well-paid of English bishops, whether at home or in the colonies.

THE LATE DR. HUTTON.

THE late Dr. HUTTON was sensitively averse to biographical commemoration, especially when it took the form of indiscriminate eulogy. He was constantly in the habit of quoting with entire approval a passage from Carlyle’s *Life of Sterling*: “How happy it comparatively is for a man of any earnestness of life to have no biography written of him; but to return silently, with his small, sorely-foiled bit of work, to the Supreme Silences who can alone judge of it or of him!” Had his own wishes been consulted, he would probably have desired that not a word should be written of him for the general public, but that his memory should live and die with those who knew and loved him. This, however, is one of those cases in which personal feelings must in some degree give way to a sense of what is due to the reasonable demands of others. Numbers, we are sure, would have felt that a wrong had been done to themselves, if so good a man and faithful a minister of Christ had been allowed to pass away from the midst of us without any memorial. Out of deference, however, to his expressed sentiments on this subject, we shall studiously make our narrative simple and brief, and attempt nothing but a truthful record of the impression which his character and life have left deeply graven on our own mind.

The family to which Dr. Hutton belonged had been settled in Ireland for two hundred years. Their common ancestor, it is believed, went over in the time of Cromwell and received a grant of confiscated land in the north of the island. A branch of the family, two or three generations ago, settled in Dublin, where the father of the subject of this memoir, the late Rev. Joseph Hutton, was for many years one of the pastors of the Eustace-Street Presbyterian congregation, occupying the same pulpit which had been filled about the middle of the last century by the learned Dr. Leland, author of the “*View of Deistical Writers*” and other well-known works. This venerable man died in 1856, only a few years before his son, at the advanced age of ninety. The mother of Dr. Hutton was a Swanwick, one of the wide-spread descendants of Philip Henry; so that

through both his parents he inherited the old Puritan blood. This lady still lives in the enjoyment of her faculties, having nearly completed her ninety-third year and survived ten of her children.

Dr. Hutton was born in Dublin on the 11th of June, 1790. He received the first part of his education in his father's school, and then entered Trinity College, Dublin, where Dr. Meredith was for some time his tutor, and where he finally took his Bachelor's degree. From the same learned body he afterwards obtained the degree of LL.D. About 1811, he went to the University of Glasgow, and studied Moral Philosophy under the late Professor Mylne. He remained only one session at Glasgow; but he always spoke of the instruction which he there enjoyed, as having contributed in an eminent degree to open his mind and give him the command of his faculties. From Glasgow he removed to York, where he continued three sessions. Here he had for his fellow-students, Mr. Geo. Kenrick, Mr. W. Hincks, at present a Professor in the University of Toronto, and the two excellent brothers, William and Henry Turner, both now deceased, with the latter of whom he formed a tender and intimate friendship that was only broken off by his premature death. His obligations to his beloved and honoured Theological Tutor, the late Rev. Charles Wellbeloved, he never ceased to acknowledge with affectionate gratitude. In October, 1813, he entered on his first ministry as assistant to the Rev. James Tayler, pastor of the High-Pavement congregation, Nottingham, to whom through life he was affectionately attached, almost as a son to a father. Nottingham was always dear to him. From the years spent there he dated many of his enduring friendships and happiest remembrances. Wherever he was placed, he was a man to love and to be loved. Early in 1817, he succeeded the Rev. E. Cogan as sole pastor of the congregation at Walthamstow; and ever afterwards reckoned the friendship of that distinguished scholar and simple-hearted man as one of the blessings and privileges of his life. In the same year he married Susannah, eldest daughter of John and Rachel Holt, who were then resident in Nottingham. His stay at Walthamstow was brief. In the early part of 1818, he accepted an invitation to become the minister of Mill-Hill chapel, Leeds. He preached his first sermon there on the first Sunday of May in that year. At Leeds he continued seventeen years, which he always looked back upon with unaltered affection, as on the whole perhaps the happiest period of his life. With a view to superior advantages for the education of his children, in 1835 he removed to London, and on the first Sunday in May opened his ministry in Carter Lane. By a singular coincidence, his ministry in London and in Leeds began on the first Sunday of the same month, and lasted the same number of years. In London, as everywhere else, he added largely to his number of

devoted friends. For a part of 1852 he had no stated pulpit, but preached constantly for his brother ministers. In the autumn of that year he accepted his last ministerial call, and preached his first sermon at Derby on the 3rd of October. At Derby he remained, in the regular discharge of his pastoral duties, interrupted only by occasional journeys, and in the quiet enjoyment of his books and friends, till his death. He preached his last sermons on the 18th of March, 1860, with his usual earnestness and animation. On Thursday, the 22nd of that month, he was suddenly taken ill, and after a short period of very acute suffering, passed to his rest on Wednesday, the 28th. He had then nearly reached the age of seventy, and was contemplating a final retirement from the ministry before the close of the year. On the last day of March, his mortal remains were deposited in the cemetery near Derby.

This is a bare outline of external facts, of little value but to those who can fill it up with their vivid remembrances of the living man. Those who knew him only by general reputation as an honoured minister of the Unitarian faith, will naturally ask with some interest, what were the qualities of head and heart which so endeared him to his personal friends, and have left behind them so delightful a remembrance. A few days after his death, a friend who had known him from early youth and loved him tenderly, wrote of him in the following terms; and as these words have at least the merit, which is alone important on such occasions, of simple faithfulness, it may be as well to give them just as they flowed from the pen under the fresh sense of recent bereavement.

“We have lost perhaps as pure and loving, as unselfish and unworldly, a spirit as our inevitable infirmity ever permitted to dwell in a human breast. The memory of our dear departed friend is the memory of a truly good and religious man—of one in whose childlike simplicity of heart, habitual rectitude of aim, and guileless benevolence of spirit, all who knew him could not but implicitly trust. Christianity was with him a principle, not a profession only. You saw, on conversing with him, that he sincerely believed it, and on observing his character, that it was his earnest endeavour to act out its spirit in his temper and his life. I should render him, however, very inadequate justice, if I left it to be inferred from this remark, that he was distinguished for moral and religious excellence alone. He had fine intellectual gifts richly cultivated, but they were overshadowed by the predominance of the qualities of his heart; they were often checked from even a legitimate display by the extreme sensibility of his conscience—by that abhorrence of every approach to false pretence and that entire freedom from ambition, which made him less known to the world, but only endeared him the more to those who were admitted into his privacy, and saw what

rare and beautiful endowments it concealed. Like many superior men who had been educated and had contracted their intellectual bias in the last generation, he had no particular relish or perhaps aptitude for the historical and archæological studies, the refined critical researches, and the higher scientific pursuits, which have come into vogue within the last five-and-twenty or thirty years, and are now leading objects of the intellectual activity of the age. On the other hand, in all questions of speculative ethics, of theology, and of mental and religious philosophy, he retained to the last an unabated interest; and in discussing them he gave continual evidence of a fine metaphysical discrimination, a power of analysis, and a blended keenness and delicacy of argumentation, which might have raised him to eminence in this department of inquiry, had he made it a subject of close and continuous attention. A marked feature of his mind, intimately connected with his deep sensibility, was his taste, which was at once refined and susceptible. Of beauty, in all its forms, he had an exquisite sense. Poetry, fiction, the higher productions of art, every genuine expression of humour when unmixed with coarseness or malignity, natural scenery, the free and courteous interchange of thought and sentiment in the social circle, were to him sources of the purest delight. He forgot himself in the enjoyment of them. It was never marred by the egotistic wish to shine; it was for him happiness enough in and for itself; you saw the reflection of it in his beaming countenance, in the mingled smiles and tears which shone so constantly in his eyes. He wrote with difficulty, for in composition he was fastidious to a fault. The refined graces of his style were lost except on minds that were tempered like his own. For the mass of men, a mode of address bolder and freer, even coarser, would have proved more effective. This peculiarity in his discourses, combined with the overpowering tenderness of his sensibility, prevented his taking that rank among preachers, to which the elevation of his thoughts, the beauty of his sentiments, the fervour of his devotion, and the flowing gracefulness of his diction, would otherwise have entitled him.

“The very deficiencies which the application of a severer standard of judgment might possibly detect in his character, were closely allied to the goodness and purity of his nature. If a little more steadiness and continuity of exertion in one direction would certainly have enabled him to produce a stronger impression on society both as a writer and as a preacher, yet the absence of this impulse kept him at least simple, genuine and unambitious. If sometimes one could not but regret, that his fondness for the amenities of literature detained him too much from the drier and severer studies which are the price that must be paid for thorough scholarship and an effectual mastery of the great questions of the day, yet it must not be forgotten, how indifferent

he was in this remission of sterner effort to all self-exaltation—how his innocent and sympathizing spirit in its most vagrant excursions extracted sweetness, some element of wisdom or beauty, from the humblest flowret of literature that blossomed in his path. If he gave his time too freely to all claimants, and did not always guard sufficiently the sanctity of his study against needless intrusion, it was the mistake of one with whom the heart was ever more precious than the head, and who neglected, perhaps inconsiderately, the opportunities of personal improvement from too great readiness to share the feelings and participate in the interests and contribute to the innocent happiness of others. In looking back on our departed friend's career in life, we cannot wholly suppress the thought, that if he had only had a little more of prudent and justifiable regard to self, if he had not been so entirely insensible to all worldly ambition, he might have furnished proofs of powers and accomplishments that must now, except to a few chosen friends, remain for ever unknown, and have left an impression on the moral and spiritual condition of his time which cannot henceforth be publicly associated with his name; and from that thought a regret is inseparable, that one whom we so honoured and loved, and whose beautiful gifts of mind and heart we so highly prized, should not have been appreciated at his full worth through a wider sphere, nor have won for himself a distinction in the world which there was so much in him to deserve.

“Yet there is another side even to this consideration. Who ever shed gentler and holier influences on the circles in which he moved? Whose presence ever brought more gladness and comfort into the Christian home? Who ever understood more skillfully how to extract blameless mirth and innocent enjoyment from the simplest opportunities of domestic life? Who ever knew better how to soothe and tranquillize and support the spirit, when bowed under sorrow, or exhausted by sickness, or fading away in the dim eclipse of death? Compute the sum-total of these silent influences, spread through a whole life and operating at every instant, in their effect on the aggregate of human virtue and happiness; and it may be a question, whether, after all, they are not intrinsically worth more than the grander results which meet the eye of the world in a life of more conspicuous activity and wider fame. If from a retrospect of this life we turn our eyes to the vaster prospect which opens on the other side of the grave—of how little value and significance seem to us then all worldly successes, all reputation that we may have gained among men, any name for learning, wisdom or eloquence that we may leave behind us in this transitory scene of things, compared with that purity of mind which sought truth and beauty for themselves alone, and found in their simple possession its all-sufficient reward, that goodness of heart which forgot itself in sympathy with others' happiness, that childlike simplicity and

genuineness of nature which is the best preparation conceivable by us for the heavenly world and the presence of God!"

Dr. Hutton published little, and nothing, we believe, beyond the line of his professional vocation. Only once he engaged in theological controversy,—with a fellow-townsmen, the late Dr. Hamilton, of Leeds, on the Calvinistic question. We subjoin a list of his publications, so far as we have been able to ascertain them, in a note below.* His philosophical and theological creed was in the main that which was prevalent among his denomina-

* 1. "The Shortness and Uncertainty of Human Life:" on the Death of Mr. Josias Stansfeld, Jan. 24, 1819.

2. "Piety and Virtue the only Terms of Final Acceptance with God:" preached before the Tract Society of the West-Riding of Yorkshire, May 12, 1819.

3. "Omniscience the Attribute of the Father only:" preached before the Association of Unitarian Christians residing at Hull and adjacent Places, Sept. 30, 1819.

4. The Sermon preached at the Ordination of the Rev. J. J. Tayler, B.A., Mosley Street, Manchester, 1821.

5. Sermon on the Death of the Rev. Henry Turner, of Nottingham, Feb. 10, 1822.

6. "The False Accusers of the Brethren reproved, and the Accused instructed how to Reply:" preached before the British and Foreign Unitarian Association, May 28, 1828.

7. "Unitarians entitled to the Name of Christians:" preached in Mill-Hill Chapel, Leeds, Oct. 30, 1831. To which is added, a Letter to the Rev. R. W. Hamilton.

8. "Unitarian Christianity vindicated," in Four Letters to the Rev. R. W. Hamilton, 1832.

9. Farewell Letter to the Mill-Hill Congregation, Leeds, Dec. 6, 1834.

10. "Man's Right and Privilege to judge for Himself, and to be judged by God only:" preached to the Little Carter-Lane Congregation, on the Celebration of the Third Centenary of the Reformation, Oct. 4, 1835.

11. "Repentance the Ground of Forgiveness:" printed for the American Unitarian Association, Sept., 1838.

12. "Miracles essential to the Proof of a Divine Commission:" Two Discourses preached in Greengate Chapel, Salford, and Cross-Street Chapel, Manchester, Dec. 30, 1838.

13. "Religious Equality:" preached in Little Carter-Lane Chapel, London, Feb. 24, 1839.

14. Sermon on the Death of the Rev. Lant Carpenter, LL.D., April 26, 1840.

15. "Jesus Christ our Teacher and Lord by Divine not by Self Appointment:" preached at Little Carter-Lane Chapel, Jan. 24, 1841.

16. Funeral Address on the Death of Mrs. Nicholls, March, 1841.

17. "The Unity, Spirituality and Paternal Character of God:" preached at the Anniversary of the Eastern Unitarian Christian Society, June 30, 1842.

18. "Free Trade in the Treasures both of the Body and of the Mind, the Interest and Duty of Christians:" preached in June, 1842.

19. Sermon on the Rev. W. E. Channing, D.D., Nov. 6, 1842.

20. "The True Worshipers:" preached on the Opening of the New Chapel, Mill Hill, Leeds, Dec. 27, 1848.

21. Charge delivered to the Rev. J. H. Hutton, B.A., at his Inauguration as Minister at Gloucester, Nov. 22, 1849.

22. Three Sermons on the Union of Religion with Friendship, in the volume edited by Dr. Beard, for the Use of Families.

23. "The Twofold Duty of Obeying and Educating Conscience:" in the first volume of the Unitarian Pulpit.

24. An Address to the Sunday-School Teachers at the Mission Chapel, Milton Street, London.

25. Various Prayers in a volume of "Family Devotions" by his father, the Rev. Joseph Hutton, of Eustace-Street Chapel, Dublin, of which a fourth edition, carefully revised and edited by himself, was published in February, 1860.

tion of Christians in the early part of the present century. His mind was remarkably tenacious of opinions which it had once earnestly adopted. He came to his conclusions somewhat slowly ; but having once fixed themselves in his mind, they were not easily dislodged. As might be expected from his remarkably sensitive temperament, he was deeply imbued with poetical feeling. In the summer of 1834, he visited Switzerland in the company of some very dear friends, and a hymn which he wrote on the Faulhorn, shews how gracefully his characteristic sensibility could express itself in verse. We recall the following stanzas, which we are sure our readers will not blame us for quoting :

“Blue misty lakes like mirrors clear,
Dimmed only by a breath divine,
And human homes to friendship dear
Whose far-seen windows brightly shine,

Touched by the sun's departing rays
That steep in gold the western sky—
These too are themes for joy and praise,
To warm the heart and melt the eye.

That setting sun ! that rising moon !
That blue ethereal arch above !
No,—till our latest day has flown,
We'll ne'er forget this feast of love !

With trembling voice we hymn Thy name ;
With awe we strike the vocal string :
Oh ! touch our lips with heavenly flame ;
Oh ! teach our inmost hearts to sing.”

Two little anecdotes will throw more light on the genuine nature of the man, than pages of general description. “About a week before his death,” writes a member of his family, “as I was one day returning from a walk, I was surprised near home at being addressed suddenly by a pleasant-looking woman unknown to me. She said, ‘If you please, ma’am, how’s your father?’ To which I replied, that he was pretty well, but that I did not know to whom I was speaking. She said, ‘No, I dare say not; but we live at that corner house, and your father never passes without noticing my children kindly. They call him ‘the kind gentleman;’ and as I have not seen him the last two or three days, I was afraid something might be amiss with him.’ I met the same person again the day before he was taken ill, when she again stopped me to inquire after him.

“Another anecdote to the same effect was related to us by a friend who came to call on us a few days ago. As she was coming, one of the clergymen of the town stopped her and said, ‘You have lost a good friend;’ and on her going on to speak of my father, he added, ‘All the little boys in this neighbourhood

will miss him, for he never passed them without patting them on the head or giving them a kind word or a smile.”

In Dr. Hutton our church has lost an exemplary minister, and all who knew him a beloved friend and a delightful and accomplished companion. We can ill spare such a man. This age of ours is full of bustle and pretension; there is a striving everywhere after notoriety and distinction, and none seem satisfied to remain where Providence has placed them. From the dust and heat and glare of the crowded highways of the world, it is delightful to turn to the refreshing image of a life beautiful from its very quietness and simplicity, wise and strong in all the essentials of human existence through trust in God and fidelity to conviction, and ever happy, with no extraordinary measure of outward prosperity, in the unanxious enjoyment of blessings daily renewed and the habitual forgetfulness of self.

J. J. T.

The documents which follow are a fitting appendix to this pleasing tribute to the memory of a most excellent man.—
ED. C. R.

Friar-Gate Chapel, April 15, 1860.

Dear Madam,—We, the Congregation assembling at the Friar-Gate Chapel, beg most respectfully to offer to you and to your family our heartfelt sympathy under your sudden melancholy bereavement. That our Heavenly Father may strengthen you to bear your affliction, giving you an increase of Christian Faith and Hope, is our earnest prayer.

We deeply feel the loss we have ourselves sustained in the death of the beloved and revered Pastor who for the last eight years has so faithfully laboured amongst us. We dare not attempt to delineate his character, nor to speak of the talents and varied attainments by which he won the high position he held in the Unitarian body; but we desire to express our grateful sense of the high privilege we have enjoyed in having been for so long a period under his kindly and enlightened pastoral care and guidance. None could listen to his weekly ministrations without having their views of Christian duty elevated and their hearts enlarged, nor become acquainted with his daily life without feeling the warmth and beauty of the Christian spirit by which it was animated. That we have too little profited by his instructions and example, many of us have to lament; but his memory will dwell in our hearts, and we trust that the good seed he has sown may yet spring up and bear fruit among us. Wishing you every blessing that can soothe and comfort your declining years,

We remain, dear Madam, yours most respectfully,

(Signed on behalf of the Congregation,)

SAMUEL WILLDER, Chairman.

W. MALIN, Chapel-warden.

Leeds, April 8, 1860.

Dear Madam,—It is with feelings of deep regret that we have recently received the sad intelligence of the death of our much-esteemed friend and former Pastor, Dr. Hutton.

We are anxious to convey to you our sincere and affectionate sympathy on this mournful occasion. At the same time, we are fully sensible that any expression of sympathy on our part can contribute but little to mitigate the sorrow which must at this moment overwhelm you, and we feel assured that you are deriving consolation from a far higher source than any mere expression of condolence from us can possibly afford. Nevertheless, we cannot refrain from bearing our humble testimony to his many virtues, and recording our high opinion of his mental and moral excellences.

For seventeen years he occupied the pulpit of our chapel, proving himself a worthy successor of Dr. Priestley and Mr. Wood, men who in their lives and by their preaching contributed largely to bless and adorn the age in which they lived. It had been their task to defend the cause of Unitarian Christianity against a fierce and uncompromising hostility, and it was left to our dear departed friend to carry forward their work, and by the beauty of his own life to shew that the doctrines we profess are truly consistent with the most exalted piety.

Dr. Hutton ably vindicated our title to the Christian name in the spirit of a true disciple of Christ. He was the uncompromising friend of the liberty of conscience, and to the latest hour of his life proved the warm but generous opponent of all doctrinal tests and established articles of faith.

It is to the excellence of his ministrations; to his clear exposition of the Scriptures; to his unflinching advocacy and firm maintenance of the truth as it is in Jesus; to his devout and affectionate spirit, which fervently sought assistance from his Heavenly Father; to his complete resignation to the Divine Will under every circumstance of adversity and trial; to his kind and affectionate heart, ever ready and willing to acknowledge a brother in a fellow-man of whatever clime or creed; to his warm and generous advocacy of civil and religious liberty, that many amongst us are indebted for that portion of heavenly truth which we hold, and for that love of liberty which we profess.

We have indeed lost a highly-valued friend, whose affectionate interest at all times and in every season added joy to our gladness or dissipated the cloud of our sorrow. Nor is the loss ours alone. The whole Unitarian body has lost a friend whose loving spirit attracted its discordant elements, and united them around itself.

We all deeply lament such an irreparable loss, and pray Almighty God that He may be graciously pleased to vouchsafe His aid to enable you and your bereaved family to bear with fortitude and resignation the heavy affliction with which He has seen fit to visit you. It is the prayer of your attached friends.

Signed on behalf of the Mill-Hill Congregation,

To Mrs. Hutton.

JOSEPH HENRY OATES, Chairman.

Copy of resolutions passed unanimously at a meeting of the Mill-Hill Congregation, held in the chapel on Sunday, April 8, 1860, at the close of the morning service,—

That a letter be addressed to Mrs. Hutton expressive of our deep and affectionate sympathy with her and her family, on the heavy loss which they have recently sustained by the death of Dr. Hutton.

That a Tablet be placed in this chapel as a tribute of our regard and esteem for the memory of the late Dr. Hutton.

At a meeting of the Committee of the British and Foreign Unitarian Association, held April 17, 1860,—Charles Paget, Esq., M.P., President, in the chair,—it was proposed by James Heywood, Esq., seconded by Rev. R. B. Aspland, and carried unanimously,

That the decease of the Rev. Joseph Hutton, LL.D., of Derby, is an event to call forth from the members of this Committee an expression of their deep sorrow and their profound respect for his memory. That by his consistent course as a Unitarian Minister for more than forty years,—by his able defence, from time to time, of pure Christianity,—by his services for several years as an active member of this Association,—by the unfailing urbanity and courtesy of his manners,—and, above all, by the purity and holiness of life by which he habitually adorned the doctrine of his Saviour,—he had endeared himself to a very wide circle of religious associates and personal friends.

That this resolution be engrossed and signed by the officers of the Association, and forwarded to the Widow and Family of the late Dr. Hutton, with the assurance of the deep personal sympathy in their bereavement of every individual member of the Committee.

TRUTH OF CHRISTIANITY.

It arose in an enlightened and sceptical age, but amongst a despised and narrow-minded people. It earned hatred and persecution at home by its liberal genius and opposition to the national prejudices; it earned contempt abroad by its connection with the country where it was born, but which sought to strangle it in its birth. Emerging from Judea, it made its way outward through the most polished regions of the world—Asia Minor, Egypt, Greece, Rome; and in all it attracted notice and provoked hostility. Successive massacres and attempts at extermination, persecuted for ages by the whole force of the Roman empire, it bore without resistance, and seemed to draw fresh vigour from the axe; but assaults in the way of argument, from whatever quarter, it was never ashamed or unable to repel, and whether attacked or not, it was resolutely aggressive. In four centuries it had pervaded the civilized world; it had mounted the throne of the Cæsars; it had spread beyond the limits of their sway, and had made inroads upon barbarian nations whom their eagles had never visited; it had gathered all genius and all learning into itself, and made the literature of the world its own; it survived the inundation of the barbarian tribes, and conquered the world once more by converting its conquerors to the faith; it survived an age of barbarism; it survived the restoration of letters; it survived an age of free inquiry and scepticism, and has long stood its ground in the field of argument, and commanded the intelligent assent of the greatest minds that ever were; it has been the parent of civilization and the nurse of learning; and if light and humanity and freedom be the boast of modern Europe, it is to Christianity that she owes them.—*Bishop Fitzgerald in Cautions for the Times*, No. 29.

INTELLIGENCE.

MANCHESTER DISTRICT SUNDAY-SCHOOL ASSOCIATION.

In the number of the attendants and the spirit and interest of the proceedings, few meetings even in the north of England equal the periodical gatherings of our Sunday-school teachers. These annual assemblies of some of the most earnest Christian workers are a kind of oecumenical council, the proceedings of which every man interested in the Church, either of the present or the future, will do well to consider with attention. The proceedings of the Manchester District Sunday-School Association, at its fifteenth anniversary, held on Good Friday, at Dukinfield, were more than usually interesting and important. The day was remarkably fine, and the reputation of the Dukinfield teachers and congregation for hospitality and the other necessary arrangements assisted to draw together the largest assembly of friends from a distance ever seen at their anniversaries. There were collected friends from a variety of places in the counties of Lancaster, Chester and York. From Manchester, Mossley, Mottram, Hyde, Oldham, Dob Lane, Bury, Swinton, Sale, Stand, Todmorden, Birkenhead, Nantwich, &c., teachers were present. The Parent Society in London was represented by a deputation consisting of Rev. Henry Ierson, M.A., and Mr. I. M. Wade. The ministers of the district present were, Rev. John Gordon, Rev. John Cropper, Rev. John Colston, Rev. John Wright, Rev. W. Whitelegge, Rev. James Drummond, Rev. G. Fox, Rev. J. C. Street, Rev. Jas. Harrop, Rev. L. Taplin, Rev. M. Gibson, Rev. E. W. Hopkinson. Mr. McMaster and other students of the Home Missionary Board were also present. Soon after 11 o'clock the large and handsome chapel at Dukinfield was completely filled. The psalmody was of that hearty and effective kind in which the people of Lancashire delight. The religious service was conducted by Rev. R. Brook Aspland, who, taking as a text Hebrews viii. 11, gave a sketch of the progress of popular religious instruction, shewing how the instruction of the people was a necessary consequence of the Hebrew and Christian religions, and tracing some of the beneficent consequences which had resulted from the connection of religion with a Book. In dwelling on portions of the later history of popular instruction, the preacher pointed out the distinct marks of an overruling Providence, and shewed

the influence on it of the Reformation, of Puritanism and Protestant Nonconformity, and he then proceeded to observe—"In nothing was the finger of Providence more apparent than in the history of the Sunday-school. When we look at the objects it aims to effect and the simplicity of the means used, and when in addition we remember the zeal for religious instruction which burnt so brightly in the Puritan and Nonconformist churches of England, we may almost wonder that the Sunday-school had not an earlier origin; but in nothing is the providence of God more apparent than in the dispensation of the *fulness of the time*. The latter portion of the eighteenth century, when the Sunday-school system arose, was the right time for a movement designed to spread, not only over the whole of this country, but over other countries and distant continents and islands. America then commenced a mighty career with the assertion of its independence. The swelling population of England and Ireland was preparing to burst through its insular restrictions and diffuse itself over colonies, some of which may eventually rival the mother country in the greatness of their power. Philosophical discoveries and mechanical inventions were on the eve of being introduced, which would bring distant parts of the same country and even widely-separated countries into close and continual intercourse. Many things concurred to shew that our country was about to take a new start of moral and political greatness and influence. Then it was that Providence put it into the heart of one or more benevolent Christians to devise a new agency for alleviating the ignorance and moral degradation of the poor children, previously neglected at home or running wild and exposed to the worst influences and temptations in the streets of our cities. Whether a Raikes or a Lindsey were the first to collect around him a Sunday-school is a comparatively unimportant question. The seed was planted; and small and insignificant as it seemed, it had shot up with unexampled vigour, it was still growing, it had already sent forth great branches, so that the fowls of the air might lodge under the shadow of it. The more I contemplate the working of the Sunday-school system and mark its adaptation to our peculiar national character and wants, the more am I struck with the *Providential* marks impressed on the institution. I do not unduly magnify its advantages, nor do I conceal

from myself its numerous defects. Taking it as it actually is, forgetting none of its shortcomings and weaknesses, I recognize in it an instrument of great and increasing good, and a remedy for some of the appalling evils of society. Sunday-schools, City and Domestic Missions and other associated benevolent agencies, have done much to save our common Christianity, and to give to the common people faith in it as a spiritual and a divine power. The profession of religion was becoming too much a matter of form, or so exclusively an affair of conflicting creeds, or so largely a matter of class, that there seemed some danger of our social system falling in twain, the lower portion indifferent to religion in any of its forms. At this critical moment some earnest and benevolent Christians began the work of the religious education of the poor. They thus bound together by new ties the poor and the rich; they taught the former to see and believe that Christianity was something more than an idle form or an angry creed, that it was a reality, something worth believing and loving, something that tended to make man dear to man, and to make the mass of society wiser and better and happier. I am not disposed to overrate the amount of good intellectually effected by Sunday-schools. I will concede to any moderate objector that in this direction we see in the Sunday-school the mere essays of infancy. It speaks still but feebly, indistinctly and uncouthly. But it will grow and gain strength. Now we see through a glass darkly, but presently we shall put away much of the weakness of the child and assume the strength of the Christian man. As the general education and intelligence of our countrymen improves, so will the Sunday-school advance in vigour and usefulness. Secular and religious instruction are not foes or rivals, but allies and friends. The higher men ascend in general intelligence, the nearer will they be to heaven, and the better will they be prepared to appreciate religious knowledge. If I put but a moderate estimate upon the intellectual good which Sunday-schools have hitherto effected, I find it not easy to realize and difficult to express the moral good which they have done. Here the benefit is confined within no narrow circle. It is not a blessing to the scholars only, but it probably does more to exalt the teachers than the taught. It gives a virtuous, a benevolent, an intellectual, a moral and a religious aim to hundreds and thousands of our fellow-countrymen, who otherwise might have passed through life knowing little of, caring nothing for religion, and utterly unconscious of the luxury of doing

good. It has banded together in every town and village a number of active spirits, uniting them in virtuous and religious effort for the benefit of the poor and neglected. The *indirect* advantages and blessings of Sunday-schools probably much surpass in importance their immediate effects." The preacher then drew a picture of the position and prospects of the country, and its influences on the civilization and Christianity of the world, and shewed how great the work was that had to be done, and how mighty its results if faithfully performed. He concluded by an earnest appeal to the teachers whom he addressed to be true to their calling as practical disciples of the Great Teacher.

Immediately on the close of the religious service, the strangers from a distance adjourned to the school-buildings, where they found a substantial meal laid out in the large room. Between 300 and 400 partook of the dinner, their comfort being sedulously cared for by the teachers and friends of the Dukinfield congregation. Soon after 2 o'clock, the friends re-assembled in the chapel. Owing to the absence of Mr. Samuel Robinson, the announced Chairman, detained by public duties at the Assizes, Rev. J. Gordon was called upon to preside. The report of the Committee was read by Mr. Jeffrey Worthington, the Secretary. It referred to the appointment of Mr. J. Taylor, of Hyde, as Visitor, in the place of the Rev. Jos. Freeston, who had resigned. Mr. Taylor entered upon his duties in January last, and had since visited the schools at Mossley, Dukinfield, Dob Lane, Padiham, Flowery Field, Monton, Manchester (New Bridge Street and Rochdale Road), Swinton, Stand, Todmorden and Heywood. Visits had also been paid by members of the Committee to the schools at Stockport, Newchurch, Oldham, Flowery Field, Rochdale, Bollington, Accrington (a new school, to which a grant of books had been made) and Styal. The students of the Home Missionary Board had kindly held meetings of teachers on behalf of the Association in some of the districts where they had been engaged in preaching. The publication of the Sunday-School Penny Magazine had been attended with considerable loss during the past year, but some changes had been made in connection with it, and there was every reason to hope it would prove self-supporting. Three schools had become connected with the Association during the past year, viz., Birkenhead, Accrington, and Hulme Domestic Mission. The statistical report shewed that there were now 49 schools in the Association. Of these, 6, viz., Ainsworth, Altrincham, Burnley, Chorley, Liverpool (Renshaw

Street) and Macclesfield (King Edward Street), had not made any return. The number of scholars on the books was 7801 (4108 male and 3693 female); and the average attendance, as far as could be ascertained, was 5257 in the morning, and 5700 in the afternoon. The total number of teachers on the books was 1195 (648 male and 547 female); and the average attendance was stated to be 669 in the morning, and 705 in the afternoon. This great discrepancy between the number on the register and the average attendance is no doubt chiefly owing to the fact of many teachers only taking classes half the day or every alternate Sundays. This is evidenced by the fact of there being only 684 classes in the schools. As already stated, these returns are from 43 of the 49 schools in the Association. Comparing them with the returns of 46 schools in the union last year, there is a decrease of 367 in the number of scholars on the books, and 230 in average attendance; there are 85 fewer teachers on the books, but an increase of 72 in average attendance. Of the 43 schools which had made returns, 7 only are without auxiliary institutions. The following is an analysis of these in the case of the remaining 36:—21 have libraries (varying from 100 to 1600 vols.); 20, week-evening classes; 7, mutual improvement societies; 1, reading-room; 9, singing-classes; 13, savings banks or providential societies; 11, sick and burial clubs; 4, clothing funds; 1 (Lower Mosley Street, Manchester), brotherly fund, raised by monthly contributions of 1*d.* from each scholar, for the relief of those scholars who are kept from school through sickness or from want of suitable clothes; 1 (Newchurch), missionary fund; 4, temperance societies or bands of hope. Lectures are delivered on week-evenings in many of the schools, but the returns are not complete on this head. At Lancaster, the minister delivers lectures or gives exhibitions of a popular character on scientific subjects every month; at Mossley, the minister conducts separate week-evening classes for young men and women; at Park Lane, near Wigan, and Rochdale Road, Manchester, there is a minister's class; at Preston, the minister has a class for training young men and women for teachers; and at 6 schools there are Bible-classes, which are taught, in nearly every instance, by the minister. The teachers of the Swinton school meet every Sunday night for religious improvement. At 31 of the 43 schools there are teachers' meetings held, for the most part, once a month. At Birkenhead, there is a monthly service in the church for children; at Bury, there is

a short service for scholars in the afternoon; at Newchurch, there are quarterly scholars' services; at Dean Row and Styal, there are scholars' services every Sunday; at Lower Mosley Street (Manchester) and Warrington, there is a service for scholars every Sunday morning. The largest school in the Association is that at Mossley, it having an average attendance of 743 scholars and 100 teachers. The schools at Chowbent and Dob Lane (near Manchester) are stated to be in so flourishing a condition that additional room is required. The efforts of the teachers at Congleton are sadly crippled for want of a more suitable building. At Gee Cross, the school-building is about to be pulled down in order to make room for one larger and more commodious. Stand school is crowded and prosperous, and a more commodious building is about to be erected.

Mr. C. J. HERFORD, the Treasurer, read the statement of the accounts, which shewed an excess of £19. 6*s.* 8*d.* of income over expenditure; but he explained that the apparent balance only arose from the fact of the Visitor's services having been secured for only a part of the year.

The proceedings of the business meeting which followed were spirited and harmonious. A series of excellent addresses were given by Rev. John Wright, Mr. John Booth, Mr. C. J. Herford, Mr. Robinson, Rev. J. Cropper, Rev. J. Freeston, Mr. David Harrison, Rev. James Harrop, Rev. R. B. Aspland, Dr. Marcus, Rev. John Colston, Mr. Wade, Mr. S. Broadrick and Mr. Glossop. The topics discussed were the income of the Society, the circulation of the Penny Sunday-School Magazine, now edited by Rev. A. W. Worthington, the Hymn-book in the course of preparation by the Parent Society, and the mode in which the materials were supplied by the superintendents of the several schools to the Secretary for drawing up the school statistics. We think it better to reserve what space we have to spare to a full report of the principal addresses given at the evening meeting. But we may mention here that an effort was made at the meeting to extend the subscription list of the Association, that with this view papers were handed round for signature, and that in the course of the evening new subscriptions were announced amounting to nearly £10. The resolutions adopted were of the usual kind, including acknowledgment of the services of the officers, the preacher and the chairman, and of the late editor of the Magazine, the Rev. John Wright.

A little before five o'clock, the friends again assembled, to the number of nearly 500, in the school-buildings, where tea was

comfortably provided in both the large room and another. The ladies of the congregation (who had had a large share in providing the tables) presided. The scene was a very animated one, and afforded great pleasure to the assembled guests. At the conclusion of tea, the friends returned to the chapel, and the chair was taken by Mr. Samuel Greg. After a hymn had been sung, the CHAIRMAN observed that he took his place among them with considerable pleasure. He had a strong feeling that they who were labouring as Sunday-school teachers had a moral right to claim the countenance and sympathy of others not so toiling. He rejoiced to see so large an assembly of friends, many of them having come to them from considerable distances. He trusted the meeting would not be fruitless, that the hearts of the teachers would be cheered, that their hands would be strengthened, and that they would feel that their brotherhood is larger than their personal acquaintance, and that they had the silent co-operation of many whom they seldom saw and whose voices they never heard. He was glad that their deliberations were to take from the outset a distinct shape, and that they were to have the benefit of Mr. Wright's experienced counsel on a subject of great practical importance.

Rev. JOHN WRIGHT, in addressing the Association on the subject of "Religious Instruction in the Sunday-school," spoke in nearly these words:—I feel it is a pleasure and a privilege to stand up to speak to so many of you this evening. I can speak with confidence to Sunday-school teachers, because I know that they are desirous of increasing their means of usefulness, and that he who speaks to them on such a subject is sure of receiving their earnest attention. Moreover, I speak with pleasure to you, because I know that you are engaged in the same kind of employment, on one day of the week at least, as myself, and that we can therefore sympathize together. We are interested in the same cause—we are engaged in the same work; we must therefore feel mutual sympathy. I have to speak on the subject of the religious instruction of our Sunday-schools. I shall not aim to offer you a full consideration and treatment of this question. My remarks will be rather suggestive than exhaustive. It will be my business to open the subject, yours to discuss it. I propose to give you the text, and leave you to speak the sermon. We are all agreed that religious education is *the business* of the Sunday-school. We need not stop to-night to consider to what extent anything else may be introduced in addi-

tion. There may be special circumstances in each school which may lead the managers to introduce this kind or that of secular instruction. But we are all agreed that religious instruction is the main business of each Sunday-school. This agreement is only the first step, but it is a most important step. To know what you want to do is the pre-requisite to ascertaining the best means of effecting it. If we are united in this opinion, that we must make *religious* instruction the first and chief business of our Sunday-schools, we are prepared to go on to the next question, How is this best given?

There is no task that can be assigned to a man so difficult, or which calls for so much care and diligence, as the task of attempting to teach religion. It is easy enough to teach a science, such as astronomy, in which you have to explain certain facts and laws and principles. It is easy enough to teach an art, when you have to explain in what manner certain things are to be done, as in painting. Religion is a science and an art and something more. The science of it you may teach without difficulty; that is, you may instruct in theology. The art of it, that is, morality, you may explain clearly enough; but theology and morality are not the whole of religion. It has, I believe, a threefold existence. Its root is in the intellect, which must help us to decide what we are to believe; its substance is in the heart, in what we feel; its fruit is to be seen in the life, prompting what we do. We have therefore to attend to each of these three elements in teaching religion—the intellectual, the emotional and the practical.

The first of these includes within itself two branches, that which concerns knowledge of ascertained and unquestioned facts, and that which concerns beliefs such as may be matter of argument. Many teachers achieve a tolerable amount of success in the former by the help of text-books, infusing into the minds of their pupils some knowledge of scripture history, antiquities, geography and so forth. This knowledge is not by any means to be neglected; it is the first and easiest step in our religious instructions. We next have to help our scholars to form a system of theological belief. In the matter of intellectual convictions respecting religion, there is a considerable reluctance in some teachers to convey truth to the minds of their pupils. It appears to me that this is altogether an unnecessary reluctance. It is necessary that the adult teacher should instruct his class in those things which he himself believes to be true, which he thinks it likely that they will receive and make their own,

and that in speaking to children he should speak with authority. It is not possible to teach religion to your scholars unless you have a clear system of theology in your own mind. A teacher whose mind is beclouded or is in a perpetual state of uncertainty, or one who has put off the consideration of certain important questions because he does not like the trouble of coming to a decision,—I see not how it is possible for such a teacher to convey definite impressions to his pupils. It is necessary for us to attain definite intellectual ideas of religion, both to teach historic facts and to explain Christian doctrine. At the same time I would not encourage the habit, especially with the young, of arguing on every religious question. They should not be accustomed to look on religion as a mere question of logic, as a topic of debate to be judged of solely by the intellect. In the earlier periods of training, I would rather address their religious feelings and instincts than their reason. While I would not shrink from teaching them to prepare themselves for the exercise of the right of private judgment, I would at the same time point out to them that he who does the will of God is further advanced than he who simply knows it or can argue about it.

With regard to the second part of theological instruction, morality, *that* is comparatively easy to teach—so easy that I need not stop to-night to speak about it. But I pass on at once to the most difficult question of all, How is the third department of religion to be taught? When you have implanted in the mind of your scholars the religion addressed to the intellect, when you have made them understand the truths of morality and the duties of the various relations of life, how can you best take the remaining step? How can you be sure that they will *feel* religiously, that they will have the influences of religion in their hearts? We shall all acknowledge that one thing is essential in order thus to teach religion—namely, we must ourselves feel it. It is not possible that the sacred fire which we desire to kindle in the souls of our pupils can burn, unless there be a spark of it in our own souls from which we may enkindle it. He who has no personal religious convictions, who has no experience of religion in the individual soul, and is nevertheless a Sunday-school teacher, has mistaken his function, and should hasten to lay down an office for which he has no qualifications. I fear we sometimes commit a grave error in accepting the proffered services of men as Sunday-school teachers, without at the same time inquiring how far they are religious persons. It not un-

frequently happens that if a person is intellectually acute, if he has considerable intelligence, we joyfully accept his help in the school. We say there are other things beside religion to be taught, and we can make use of such persons without asking them to teach religion. I think in such conduct we make a great mistake. We ought to have no person brought in contact with our scholars who is not decidedly a religious person, by conviction a Christian. I do not mean that he must begin his work by making profession of some particular form of doctrine, but that the Sunday-school teacher must be one who feels in his own heart the power of religion. Teachers without religious convictions, who feel none of the power of religion, however clever they may be, are unfit for their work. Until you have religious teachers, and none but religious teachers, in your schools, you will never get them into the state in which they ought to be. I fear that in many of our schools there is a tendency to seek intellectual rather than spiritual improvement. Do we not sometimes find that persons habitually religious in their habits and feelings, because they have not the amount of secular knowledge supposed to be necessary, are put aside to make room for others who exceed them in quickness and secular knowledge, but are far behind them in religious acquirements? Every man who has personal experience of religion has some qualifications for becoming a teacher in a Sunday-school. In the next place, supposing we have a set of teachers such as we desire, it is necessary that they should cultivate religion. None of our feelings will be healthy and strong if we do not systematically provide the means of their discipline and growth and power. The man who cut himself off from all access to books could not expect that his knowledge would increase or his intellect gain strength. So our religious feelings will not be strong unless we cultivate and develop and discipline them. There must be stated religious exercises. Let teachers arrange a plan for the personal cultivation of religion, whether by occasional prayer-meetings or in some other way. Perhaps it may be said that prayer-meetings are not thought by some to be the best means of securing religious tastes and habits. But if our teachers are in earnest in the matter of religion, they will either adopt this plan, or, if they do not like this, will find some other mode of reaching the desired end. Let it not be supposed that a man can safely neglect outward ordinances. I cannot understand how teachers who are not regularly in their places in the house of God or at the table

of their Lord, who are content to go on, week after week, year after year, without taking any special means for keeping alive the spirit of devotion, which they profess to wish to communicate to others, can imagine they are fulfilling their duty.—I do not think we can lay down any precise plans for teaching the emotional part, the substance of religion, that love to God and that love to man which is its essence. But we may perhaps devise plans by which those who seek for the influences of vital religion may succeed in finding them. They should set apart a certain portion of time for reading religious and devotional books; they should make it their business to transfuse into their own hearts the sentiments of devotion they read and teach. The teacher who thus strives to increase his own religious feelings will be able to shew forth in everything he says and does the religion that lives in his own soul, and the mysterious influence of character, that which one mind exercises over another mind,—an influence which you may not be able to account for, but which you feel,—this will act from the teacher on the scholar. So strongly do I feel on this point, that there is, I must confess, one subject which appears in the questions we have in the statistical report which jars on my feelings. I refer to the question, "How many teachers have during the year joined the church?" I should like the answer to be, "None—for all were previously members of the church." I trust the time will come when our Sunday-schools will be Christian institutions in deed as well as in name,—when it will be not only recognized that it is the duty of Sunday-schools to teach religion, but we shall be able to add the fact, the delightful fact, that this is what they do succeed in teaching. Mr. Wright sat down amid general applause.

The Chairman then called on Rev. HENRY IERSON to address the meeting. He spoke as follows:—The spirit in which you, Sunday-school teachers, must labour, is the spirit in which we ministers must labour, if each would look for success. The closer the tie is bound between ministers and teachers, the more the blessing of God is likely to rest on the united labours of both. Whatever involves the interests of Sunday-schools engages the profoundest sympathies of my heart. I am glad therefore to take part in any work which helps forward the business of Sunday-school instruction. In this view I have assisted in the publication of that new Hymn-book on which you have heard some remarks made. I look upon the advice given you by a friend to-day as extremely good, that the scholars, and especially the elder scho-

lars, should be instructed in religion in part by means of the Hymn-book. For this purpose it should be cheap and yet comprehensive. When it was found that the entire number of the copies of the old Hymn-book was exhausted, the question arose whether we should reprint it from our stereotype plates, or whether we should take the opportunity of making the volume more complete by the required additions. The result of our deliberations was to issue an improved and revised Hymn-book. In this revised book all the best hymns familiar to those who use Martineau's Hymn-book will have a place. The collection will contain above 300 hymns, for which the extremely small charge of 4½d. will be made. I trust the volume will be better received than might be feared from the field being in some places in the possession of another book, though we have not the slightest wish to interfere with the use of the Norwich Hymn-book where that is already employed. We intend besides to reprint our own old edition for the sake of those who may prefer to avoid the expense of the change; but those that can conveniently make a change will certainly benefit by the publication of the new collection. I may remark in reference to these details, that many of the greatest interests with which our human life is connected may be identified with others apparently minute and even grossly material. I was greatly struck, when listening this morning to the interesting detail given us by the preacher of the history of popular education and its relation to Christianity, by the thought that the salvation of immortal souls should have been made dependent on the knowledge communicated to children of the letters of the English alphabet. And it is strictly true. You could not have listened to that discourse this morning without feeling a strong sympathy with the admirable description given of that religion which God has given through the medium of a book, identifying thus men's spiritual life with their advancement in letters and in general knowledge. It has indeed been made a matter of objection to the Christian religion that it should be conveyed to mankind in a book. All the possible and conceivable faults of that book have been laid hold of in order to discredit the religion which it contains. I believe that this is the capacious and wretched spirit in which many of the rationalistic objections to religion have their source. It is, however, one of the most glorious things connected with the religion of Jesus Christ, that that religion,—the foundations of which were laid so many ages before and which was designed

to endure hundreds of thousands of years, —it is a most remarkable thing that a religion so grand in its issue should have been given to us in records like those of the Bible. Looking at the history of that book, its source must be traced higher than man. I could not help thinking how remarkable it was that in the whole compass of Jewish literature there should be nothing worth looking at except a certain number of histories, psalms, odes, gospels and letters, which, by their immeasurable superiority to everything else of Jewish origin, contain the justification of their existence, as also of that deep veneration with which they have ever been regarded. If any man ask, how the religion thus communicated to us in a book should be taught, we may say that the answer is contained in the question itself. You cannot better teach it to others than by using the same means by which you have learnt it. Whence did you get your knowledge but from the book? How can you teach it save by using the book? But you must use that book intelligently. You will not suppose that I would recommend you in interpreting such a collection of ancient writings to discard the best helps of thought and learning, and surround yourselves with a circle of conventional darkness and of traditional fable into which light cannot penetrate. There can be no doubt that much learning is necessary to enable you to interpret this book. It is given to you in a human form. Through the human agency employed, human limitations are necessarily blended with it. This is the reason of the difficulty of its interpretation. Whatever is manifestly divine in the book, the merest child can understand. But mingled with this there must needs be a good deal of human cement, old forms of speech, obsolete customs, temporary modes of feeling: this we must endeavour to separate from the rest. For I do not see how a person can teach religion out of the Scriptures who does not understand the Scriptures. It is sad that there should in any quarters exist an objection to the presenting to the popular mind important religious truth in the simple and real language of Holy Scripture. One of the greatest difficulties which we as Unitarians have to contend with in giving to the poor religious instruction by means of the Bible, arises out of the difficulty of making them understand it in the present Authorized Version. Many passages are translated in a biased, orthodox and Calvinistic sense. But the common people take the existing words to be an essential part of the book, and they refuse to accept a better rendering of these because they forget the medium through

which the present translation has come to them. I trust the time will come when we shall have a faithful translation in simple language to place in the hands of the people. There is in course of publication at the present time such a translation, which I trust all of you will take means to procure,—I mean the translation which is being brought out in volumes by the British and Foreign Unitarian Association, by the late Mr. Wellbeloved, Mr. Scott Porter and Mr. Vance Smith. If you use that translation, some people will cry out that it is a Unitarian Bible. Don't be alarmed, however, by that cry. Do what you will, you will be reproached for it. Heed not that. Determine simply to seek the true and right course, and then abide by it. Let no man deter you from that. I know well that the perils of liberty are great. One of the greatest of the perils that Unitarian liberty has had to contend with has arisen from the very greatness of the liberty itself. It seems to have affected the minds of some of our young persons with a feeling of uncertainty and doubt, whether after all it was a desirable state in which to live. They have not to contend with some of the temptations common to others, but they have in some instances become impatient, and were disposed to doubt if the Almighty presence was with them, because they were not environed by a multitude, and because they had few of the associations of this world's power and grandeur. But I trust a better and a more healthy sentiment is growing up in the minds of Unitarians, and that they will come to see that the sincerest religion consists in devotion to, and the practice of, God's will; that the effort to set that before the minds of the poor is quite sufficient to keep them strong, and to reconcile them to the condition of a persecuted life. They will still no doubt have to suffer some things; for every man who will in this age of shams live dutifully to Christ and up to the Christian standard must suffer persecution. There may be different ways of teaching from the Bible; but if you are to make it expository of religious truth to others, you must yourself have some sympathy with it. The doctrine of that book may be regarded in two aspects,—one relating to the outer world, the other relating to the world within. I have much sympathy with the old Puritan estimate of the Bible. I believe that the Old Testament had much value, and has that value still. It is a fact—it was pointedly alluded to in the sermon this morning—that the liberty of man does move along the same pathway in which the comparatively humble arts of reading and writing go. Wherever

the Bible goes and there is the habit of reading it, there the chains of slavery are about to be broken. Even that Bible in your hands, with all its mistranslations, unintelligible as it has been in parts made by the influence of bigotry, even that Bible exercises a mighty power in establishing the reign of liberty. Have you true sympathy with the spirit of that book with regard to liberty? Many of those who constitute the mass of the people, have got the idea that those of a higher class than their own have no sympathy with them in their aspirations after a better condition—have, in fact, no sympathy with the doctrine taught in the Bible of the equal rights of all men. I am not going to talk Radicalism, for I am not a Radical. I am not going to talk Chartism, under the name of religion. But I know that many persons take much trouble, in vain, though in the name of religion, to impress the poor with the persuasion of their sympathy with them. There is a manner of conveying to the minds of the poor the sentiment of respect if you have it. There is not the power, if you have it not. If there are many who do not with all their efforts succeed, they fail because they have not in fact the sympathy which they profess. The poor are quick enough in finding out where the sentiment is wanting. They can learn the fact from the very tread of the foot, or the rustle of the dress, of their visitor; and if these meet, when they go thus in the wrong spirit, with a boorish reception, it is not to be wondered at. I trust that the book of which we have been speaking will be more largely and more intelligently studied by the people. Then will it correct some of the alarming and frightful blunders into which they sometimes fall in the matter of social economy. Could they enter into the spirit of that book, they might be saved much mistake and misery. The present is a fit season for persuading them to admit into their hearts the simple doctrine of the gospel. They are in a better condition than formerly, and there is reason to hope that the philosophy which is gaining ground amongst them partakes more than of old of that divine equity which Christ teaches us. On the other point, the spiritual teaching of the Scriptures, what I would add is but the echo of what Mr. Wright has already so forcibly said. There is, we have seen, a close connection between the A B C and the highest aims of the soul; between the merest elements of learning and the highest anthems of the heavenly choir. However widely separated, they are all links of one chain reaching from earth to heaven. The teacher must always

feel this. He whose heart does not feel the influence of the gospel will not succeed in conveying its electrical influence to the minds of the poor. Mr. Wright has also alluded to the necessity of teaching plainly and fearlessly the doctrines of the gospel. I have often said the same thing in London. I have said that Unitarianism should strengthen itself by a firmer backbone of thought, and by clear, positive utterance. Our Unitarian doctrine should be stamped into the very soul of our people. But then some of my friends shake their heads and say, "Ah! that is all very true; but is it not much better to convey religious truth through the personal influence of the character?" I do not understand why we should think of separating the religious sentiment and the influence of religious character from the definite and full statement of Christian doctrine. The clear light of doctrine ought to go with the pure feeling. I cannot comprehend why any man should advocate the one and slight the other. But if I am asked why I give prominence to the duty of acquiring clear intellectual convictions, I answer that our present defect lies here, and not in the element of feeling. I do not believe at all that Unitarians are defective in religious sentiment. I think they are, with the entire mass of their countrymen, feeling more and more religious. All men who are religious at all are growing stronger in the sentiment, and Unitarians are growing stronger with the rest. But as to matter of clear doctrine, I do think, as I have said, that we are somewhat in danger from our superabundant liberty. Another danger lies in the tendency, as we mingle constantly with the mass of those around us, to say, "We will throw aside these controversies. We are content to take the Christianity of the mass. Mere Unitarianism will die out. Its work is done; its ministers have only to buy a wallet and beg." If this is to be the result, let me frankly say that I should wish the crisis to come soon; I would rather meet it now than postpone the evil to some distant day. Let me, however, assure any of the young people around me who have got hold of this piece of sentimentalism, that in ten years' time they will mourn in dust and ashes if they flinch now from their fidelity and turn back to the flesh-pots of Egypt. I know what Calvinism is; I know what Trinitarianism is. If they give up the pure and simple faith of the gospel for the popular creed,—for a Calvinism which can only be in a very partial sense accounted a gospel of God's love,—for a dogma of Trinitarianism which professes to teach nothing but an obscure mystery of words,—

they will find that they have wasted their time and lost their way, and covered themselves with the dust of mediæval times, of which they ought to be utterly ashamed. And now, in conclusion, let me say that it is with a feeling of extreme delight that I have joined with you to-day in these services. I shall carry back with pleasure to London the report of all I have seen and heard. I shall tell my colleagues of our Association there, that if they want to know what a meeting of Sunday-school teachers should be, real spirit in a real body, they must themselves come down to receive a like cordial welcome with that which we have enjoyed in Dukinfield.

The CHAIRMAN then addressed the meeting in these words :—It is so long since I myself took any active part in the actual working of a Sunday-school, that I could throw little light on the details to which Mr. Wright has been directing our attention. In the remarks I will venture to offer you, I must address myself to the general aspect of the subject, and remind you of some of the peculiar characteristics of the work in which you are engaged, the manner in which this work must be met, and the results that you may reasonably expect to see flow from it.

There are several features about these Sunday-schools by which they are honourably distinguished, not *from* but *among* the various progressive institutions of our time and country. With very imperfect machinery, with very uncertain means, with only half-formed tools, they have yet accomplished very considerable results. Indeed, the good they have done has been incalculable ; it has been what no reports or statistics can either measure or describe. The indirect good they have done has indeed been greater than the direct good. They have bound together in one common bond of reciprocal benefit and affection the thousands of individuals and the various underlying strata that compose the humbler classes of society among us. They have given to these one common object, and that object has been the highest that can be proposed to man,—the cultivation of the mind, the practice of virtue, and the knowledge of religion. Indeed, without the operation of these schools, it is difficult to say what, at the present time, would have been the moral, intellectual and religious condition of the great masses of our population in these northern latitudes. The National Church, as it calls itself, has been long since proved to be by no means large enough to be the Church of the nation. The nation has outgrown and spread beyond it ; and it is now no more able to supply the religious wants of a

whole people than the government would be to feed them. Another good point, too, about these Sunday-schools is that, as they exist for the benefit of the people, so they have been the work of the people. The people felt the want ; the people have supplied the want. In doing this, they have afforded a striking example of how much may often be accomplished by the combined efforts of numbers, where perhaps the separate efforts of each single individual would not have been able to accomplish anything at all. It is impossible to look round us upon the present condition of the world, or backward on the pages of its bygone history, without meeting everywhere examples of the power of this great principle of combination. Nature itself is full of illustrations of it. The little rivulet that trickles down the mountain's side scarcely arrests the notice of the passing traveller, and its low and gentle murmurs, though they speak indeed of innocence and purity, speak in no voice of power. But when that rivulet is joined by ten thousand others like its tiny self, its waters swell into a mighty river. Then they can rend mountains, fertilize provinces, and divide kingdoms ; and their voice is no longer heard in the low murmur of the rivulet, but in the rushing of the torrent, the roar of the rapid, and the loud thunder of the cataract.

And if, instead of looking at the waters of a river, you look rather to the history of a nation, you will find everywhere examples of the same principle. Look, for instance, at the history of our own land. What has made England that which we see her now ? Can you point to the name of any one man in the records of the past who has been to us what Moses was to the Hebrews, or even what Washington was to the Americans ? Can you point to the name of any one individual man over whose tomb we could erect a monument of brass or marble, and write upon it as his epitaph, "Here lies the father of his country" ? Or look along the living line of the great and noble who yet stand among us, and see if there be any *one* to whom the finger of the blindest adulation could point and say, "There stands the man on whom depends the greatness of his country." Not one. Thank Heaven, not one ! Neither can you say that we owe our liberties or our greatness to our laws or our constitution ; for who made those laws, and who made that constitution ? No, my friends ; the greatness and prosperity of this our native land rests upon a much firmer and more broad foundation. It has not been systems, or laws, or constitutions, that have made England what she is,—but *MEN*. And it has not

been *one* man, but millions of men. It has not been the great and the noble—though these, too, have done their part, and done it greatly and nobly—but then it has necessarily been the lesser part. To speak broadly, England has been made great by the small. It has been the people, the whole people, high and low, rich and poor, gentle and simple, who, under Heaven, have been the architects of their own fortunes. And the reason why we should observe and acknowledge this truth as we peruse the pages of our country's history, is, that we may also understand, and remember, and lay it well to heart, that that which has made England what she is, to that also we must look for keeping her what she is. And that when we are considering what we have to trust to for our future progress, we must not depend on what laws, or parliaments, or governments, can do for us; we must not look to this great man or to that great man to be our saviour, our protector, or our prophet; but we must remember that England is made up of Englishmen, and that in the hour of peace, as in the hour of peril, she expects, not one man, but *EVERY MAN*, to do his duty.

Nor, in saying all this, am I wandering from the subject of our discussion. For the same principle applies to our Sunday-schools, and indeed to almost every other popular institution that has for its object the moral, social or religious amelioration of the people. In all these the people must do their own work, and they must do it by the combined efforts of multitudes; the single effort of the individual being small—the combined effort of the multitude being mighty. It has been said, in speaking of the revenue, that it is only by taxing the million that we can raise millions. And so it is only by the combined effort of the million that we can hope to effect any real and permanent amelioration in the condition of the million. And though among the numbers who thus labour for the public weal there be not *one* who shall leave behind him a name or a remembrance, yet does not each on that account the less contribute his share towards building up those great monuments of national utility on which only the object of the builders, and not the names of them, shall hereafter be inscribed. So that the work be done, what matter who has done it? Which of us can now tell who built the Pyramids of Egypt? There, indeed, they stand in their lonely grandeur, the strange, mysterious monuments of an earlier world, looming out of the dim obscurity of forgotten ages. There they stand, still firm and mountain-like upon their broad founda-

tions, looking out on one side over the boundless desert, and on the other down upon the green valley of the Nile. Ages and generations have floated by them—and now we, the children of this remoter time, stand gazing in wonder on their giant forms, and questioning them as to the unknown records of their youth. We climb their summits, we dig to their foundations, we explore, and examine, and speculate, and ask them of their birth and history, and to whom we are to ascribe the glory of their erection. But there is no sound, nor voice, nor any that answereth. We are told, indeed, that 100,000 men were labouring for twenty years at the erection of only one of them. Where are those 100,000 now? What record of their individual selves have they left behind them? Not a vestige or remembrance—nothing but *THEIR WORK*—nothing but that huge Pyramid which their hands piled up into a mountain. The doers of the deed, the workers of the work, are passed away. The deed, the work, the monument, stands there for ever.

So let it be with you. You are labouring at a work greater than the building of a Pyramid, and may well be satisfied if the work remain, and the workers pass away and be forgotten. Yes! greater than the building of a Pyramid; for those who in any way, however humble, are labouring sincerely, and with a single eye to do good to their fellow-men, are labouring in the same great cause for which apostles have preached, for which heroes have fought, for which martyrs have died. They may claim fellowship with the spirits of the great and good, of all ages and nations, who have toiled and suffered before them in the same holy path. It is a work, too, in which the small is even as the great, for all distinction between the servants is lost in the high nature of their common service. Whatever be the work assigned to each one among us, whether it be great or whether it be small, he is the best servant who best does that service. And whether it be to lay a stone upon the wall of God's temple, or only to plant a flower at the gate of it,—whether it be to break a nation's chain, or to lift a fallen brother out of the mire of sin,—whether it be to enlighten and illustrate an age, or only to help a little child up the first steps to knowledge,—the man who, in his Master's name, does any one of these things, is equally labouring in that Master's service, and may feel, gratefully and humbly, that so far he is that Master's servant.

Go on, then, my friends, you who are thus labouring in this little corner of your Lord's vineyard—go on in His name, and

may His blessing speed you ! Faint not, nor be weary in your good work. Having put your hand to the plough, do not look back and leave it in the furrow. Cast in your seed freely and abundantly, and be not too anxiously careful where it may fall, or how it may grow, or whether indeed it may ever spring up to life at all. God will see to that. You do your part, and fear not that His shall fail. The seed will not perish if it be His will that it should grow. The future leave to Him. The present only is ours. Let us work while it is called day. Let us plough, and harrow, and cast in our seed, and then fearlessly leave the harvest to ripen on our graves. That harvest may be reaped here. The song of the harvest home will be sung hereafter, and the words of it perhaps may be—"Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

The Chairman having called upon some one of the teachers present to address the meeting, Mr. GLOSSOP obeyed the call, and said he believed that all of them would go from the meeting cheered and improved by what they had heard. He wished to suggest the good that might be attained if teachers would form classes amongst themselves for mutual instruction. There was something to be learnt besides the actual knowledge that was to form the material of instruction, and that was, the best mode of instilling knowledge into other minds. By meeting together and comparing plans and conversing on methods of teaching, they would probably do much to forward the work they had at heart. As to the important subject of religious instruction and the best mode of communicating it, one of the difficulties attending it was our very familiarity with the subject. We did not always realize to ourselves the intellectual and moral and spiritual wants of those whom we wished to benefit. As to the communication of doctrinal knowledge, he did not doubt that much was imparted to the children who resorted to our schools and received our instructions. As to the children who, after they grow up, quit us, of whom we see and hear nothing more, he believed we often needlessly discouraged ourselves. Let us be assured there often is the result, though we are not always permitted to see it. We have only to work in faith, assured that all is right, whether or not we see the immediate fruits of our labours. He had been connected with this Association from its birth, and had been present at all its meetings. He had never witnessed an anniversary so perfectly satisfactory and encouraging as this. He thought the Society had the prospect of

much usefulness before it. The appointment of Mr. Taylor as the Visitor was one from which he augured the best results. The spirit of the Society was also hopeful. The attendance that day, and the lively interest taken in the work, proved that earnestness in Sunday-school instruction was not declining, but increasing.

The CHAIRMAN enforced Mr. Glossop's recommendation that there should be teachers' classes for mutual assistance, and commended the spirit in which that gentleman recommended teachers not to distrust their work because they did not immediately reap its fruits.

Rev. JAMES DRUMMOND, being called on by the Chairman, expressed the great delight with which he had listened to Mr. Wright's address, which, however suggestive, had, he thought, almost exhausted the subject. He was glad that Mr. Wright had drawn especial attention to the fact, that if teachers would successfully communicate religious instruction, they must be themselves religious. In the teaching of science it was clear enough, that if you are to communicate knowledge, you must study it first yourself and master its principles. Many undertake to teach religion without having their own souls pervaded by its power. If our Sunday-schools are to be the centres of spiritual instruction, our teachers must become religious persons. How can they become truly religious? Various answers might be given to that question. It has been suggested that prayer-meetings may be used for this purpose. But some persons had a well-founded distaste to such meetings. There might be a religious distaste to them. Unless the soul goes heartily and devoutly into the exercise, the result will not be spiritual improvement. Mr. Drummond proceeded to urge on teachers the importance of personal devotional habits and sympathies. He discountenanced the cold, æsthetic idea that the only good result of prayer is the immediate result it produces on our own minds. The speaker then referred to the holy influences which teachers could derive from contemplating the life of Christ. The spirit and the love of Christ were the grand regenerating powers in the world. Just in proportion as teachers surrender themselves to the influences of Christ's spirit, they would become true and noble men, able to do their duty wherever it might lead them. Mr. Drummond proceeded to express his entire want of sympathy with those who treated truth as mere matter of opinion. He could scarcely regard anything as a more desolating view, than the habit which, from a fear of becoming dogmati-

cal, some men fell into, of regarding their opinions as simply their own. So far as they were merely theirs, they were worthless. Unless we can regard them as having a higher authority than our own, we cannot teach them with any power. Whatever a man justly believes, he must proclaim on an authority higher than his own individual opinion. The truth which you love and reverence is not the mere product of your own thought, but is an element of immortal truth. So far as teachers go to the work of communicating religious knowledge in this spirit, they will be efficient and successful.

Dr. MARCUS offered some suggestions on many of the topics so ably introduced by Mr. Wright, and dwelt with some force on the ungrateful duty suggested of declining the services of teachers because they were not religious men. The process involved proceedings of almost an inquisitorial character. The man not religious to-day might, by the influences which he found in the Sunday-school, become better taught religiously and spiritually, and so might become increasingly fit for his work.

The CHAIRMAN remarked that he too felt the difficulty suggested by Dr. Marcus, and that you might do good by drawing men, who were not religious, under religious influences, and so in the process of time raising their spiritual existence.

Mr. I. M. WADE made some excellent observations.

Mr. WRIGHT, having been invited by the Chairman to reply to the observations made during the discussion, said there were two points on which he desired to say a few words. It had been supposed by some of the speakers that in urging the removal from our schools of all teachers who were not religious, he advocated an inquisition into the state of mind and heart of each individual. Now he knew full well the difficulty and danger of any attempt to gauge another's devotion by our own standard; all he urged therefore was, that if there be in a school a teacher who does not profess to be religious, who is never seen at chapel, who declines to join in meetings for religious improvement, who is obviously a man without religion, it is the superintendent's duty—a painful duty, but at the same time an imperative one—to say to that man, "You are not fit for the position you hold, and I wish you to relinquish it." The other point he would advert to was the remark of one of the speakers, seconded by that of the Chairman, that if men of good moral character, but without religion, wished to become teachers, it was wise to accept their services, and to endeavour gradually

to lead them to religion. From this he most decidedly dissented. Let them learn before they attempt to teach. Welcome them to the adult class, and there try to infuse religious conviction and feeling; but do not injure your scholars by setting over them men who are incapable of exerting that spiritual influence which should be put forth in every lesson, whatever its immediate subject. He believed the most fatal error Sunday-school managers could fall into would be to encourage teachers in their schools who have not felt the power of the love of God in their hearts.

A well-deserved vote of thanks to the Chairman (proposed by Rev. J. C. STREET and seconded by Mr. FREESTON) and a hymn closed the very interesting proceedings of the day.

The congregation of Dukinfield on the following Sunday celebrated the anniversary of their large and flourishing Sunday-schools; and notwithstanding rain and storms, there were very large congregations. The sermons were preached by Rev. R. Brook Aspland, M. A., and the collections amounted to about £73.

ORDINATION OF REV. JAMES C. STREET.

On Tuesday evening, March 20th, a public religious service was held in the New Bridge-Street chapel, Manchester, for the purpose of setting apart to the work of the Christian ministry the Rev. James C. Street, late of the Home Missionary College. Mr. Street has accepted the office of Superintendent Missionary of the Manchester District Unitarian Association. Although the weather was very unfavourable, a considerable congregation assembled to witness the ceremony. Many ministers and distinguished laymen from the surrounding districts were present on the occasion. The following ministers were present: Revs. J. R. Beard, D. D., Wm. Gaskell, M. A., G. H. Wells, M. A., T. E. Poynting, William Binns, C. W. Robberds, S. F. Macdonald, James C. Street, W. W. Robinson, John Beaumont, E. W. Hopkinson and James Harrop.

At seven o'clock, the Rev. W. Binns, of Birkenhead, introduced the service in an appropriate and impressive manner with a hymn, prayer, and Scripture readings taken from Isaiah lxi. and 2 Tim. ii.

After another hymn had been sung, the Rev. G. H. Wells, of Gorton, ascended the pulpit and offered up in solemn and affecting terms the dedication prayer. The choir then sung an anthem, "How lovely are thy messengers;" at the close of which the Rev. T. E. Poynting, in offering the right hand of fellowship, after a few words

of cordial welcome to his brother entering the great field of ministerial labour, added the following words of encouragement :

"Let me add encouragement, brother, to my welcome by assuring you that it is a noble field. There is none nobler in the world. There is none in which a man has more opportunities of exercising every noble faculty and impulse of his nature, of carrying out his noblest aspirations, of becoming the perfect man ; and there is none that offers him more opportunities for rendering the most precious blessing to his fellow-creatures.

"For myself, I feel from day to day that the work is only too great, too noble, too beautiful, for my own weak capacities to come up to it ; that it requires a greater elevation of mind than I can sustain,—a deeper earnestness and tenderness of soul than I can keep,—a more intense surrender of the whole being to the holiest convictions and aspirations than I can make.

"And it is this feeling of mine that admonishes me what to say to you, brother, as my best word of encouragement to you. I would encourage you, then, to enter the work with a deep feeling of its greatness and its solemnity. Allow yourself to feel how much it is above you. Such feeling will make it blessed to you, and help you to perform it worthily. Labour with energy, yet with fear and trembling, remembering that you are dealing with most sacred things,—with the deepest hopes, instincts, capacities, of your fellow-creatures,—and with the grandest realities in the universe. That feeling of the greatness and sacredness of your work will encourage you to give yourself up to all your own deepest, holiest, purest aspirations. Do not, as too many of us have done, allow your soul to be checked by finding, as you will find, too little sympathy with these aspirations. Do not be tempted to have less faith in them, to hide them in silence. Have faith in yourself, in God, and in the spiritual nature of humanity. Persevere. Utter your noblest truth, your inmost longings ; and I tell you, as the result of my own experience, that at last you will often find those who chilled you with their want of sympathy at first, thanking you at last for having awakened in them new perceptions and a new life.

"One more encouragement let me speak. You will be often dismayed at the thought of the magnitude of the truths with which you have to deal in contrast with the weakness of your own powers. Men will appear to you so stolid, so indifferent, that you will long for an archangel's trumpet to sound the great reality to their souls, and then

you will find you have but a weak human mind and voice.

"Take courage, however, in the thought that, after all, your chief work is to kindle *love* in the souls of others,—love for that which is beautiful and high and good and heavenly,—and therein love to God and love to man. All your truth is instrumental to this. And when there is an earnestness of love within the minister's own soul, there is a power therein which inspires even his fullest intellectual efforts, and runs like lightning along a conductor, although of humblest metal. As the prime source of your power, then, my brother, seek more than any learning, more than any wisdom of speech, to keep alive in your soul this fire of love,—love, I mean, for the high, the beautiful, the noble, the invisible, the eternal,—and that love trembling in your own soul will breathe through all your words and tones and acts, and mould more than all eloquence the souls you would save to yourself.

"Accept, then, these few words of encouragement, my brother, and with them the right hand of fellowship which I now most cordially offer you. Praying for the Father's blessing on your labours, may the spirit of Christ be ever with you !"

Rev. J. C. Street then replied in the following terms :

"Mr. Poynting, I thank you most cordially for the kindly welcome you have given to me on my public entrance upon the Christian ministry. I thank you for your words of encouragement. You have greeted me at the commencement of duties which for many years I have desired to undertake. Not lightly do I estimate the dignity and responsibility of an 'ambassador for Christ.' To me this office seems to be the most sacred in the world, requiring for its just performance a humble mind, a sanctified will and a well-grounded faith. When I look abroad upon the secret vice, the open sin, the doubting hearts of men ; when I consider the awful gulf there is between God's requirements and man's performances ; when I estimate the amount of earnest toil and holy zeal demanded to win the world to Christ, I stand in awe, and ask myself what I, with my poor powers, can do to aid the cause of truth and righteousness. I know that many holy men have consecrated the ripened powers of their richly-gifted minds to the ministry of Christ, and toiled in faithfulness amid contumely and scorn, and I feel but ill prepared to join their sacred ranks. It is only when I remember that God employs the weak things of the world to do His holy services, that I feel strengthened in my decision to devote my feeble faculties

of mind and heart to the ministry of the everlasting gospel. This gospel is to me a grand reality which clings around the living presence of Christ. To me it has been a message of love; I would make it a message of love to others. Not wrath, but love, is the burden of its message. Treasuring deeply in my heart its rich provisions of mercy, peace and joy,—fortified by the assurance that God will give His blessing to every faithful labourer in His vineyard,—strengthened by the confident hope that the sympathy and co-operation of my fathers and brothers in the ministry will not be withheld,—and believing that now, as of old, the people will listen gladly to the word of life,—I enter with hopeful zeal upon the glorious work into which you have this night so kindly welcomed me. On the towers of Zion would I take my stand, and strive to become a faithful watchman. Against the hosts of sin and evil, of error and prejudice, of intolerance and bigotry, may I ‘war a good warfare,’ and through good report and evil report approve myself a good soldier of Jesus Christ. I pray that He who has given me the desire to enter this sacred ministry, may sustain me in the midst of its trials and its privileges; that in its preparations and watchings and conflict, I may remember that I am surrounded with fathers and brothers who have borne the ‘heat and burden of the day’ and are yet ‘fighting the good fight;’ and that I may be assured that the great Captain of our salvation will lead us all to final victory. Once more I thank you for your cordial welcome.”

The Rev. J. R. Beard, D.D., then entered the pulpit and delivered the charge to the young minister. His text was taken from 1 Corinthians i. 17, “For Christ sent me not to baptize, but to preach the gospel.” He said, “My Christian brother, the goodly confession which you have just made before many witnesses, might exempt me from the necessity of saying anything to charge you upon this occasion; but a duty has been assigned to me, and, however supererogatory that duty may be, I must attempt to discharge it.

“Paul meant, in the text, that Christ sent him not so much to baptize as to preach the gospel. Baptism and the gospel are related the one to the other; they are related as means to an end.” The Dr. then arranged his subject into three divisions, and proceeded with considerable power and fervour to develop them. His remarks specially bore on the field in which the minister had to work, the kind of work he would have to do, and the manner in which he would best be able to do it.

There was a class of pursuits with which the minister of Christ must not meddle at all, or meddle but sparingly; they were such as had no bearing on the work of the ministry. All the higher necessities and nobler engagements of life were connected one with the other, and contributed to the development of our nature and the advancement of society. The minister must to a great extent deny himself the pleasures of scientific research, and make it his meat and his drink to preach the gospel. As Christ frequented not the house of the high-priest but the house of the tax-gatherer,—so he, if he made the pulpit his throne and the study his retreat, must make the cottage his place of constant resort. After developing in a masterly way the apostolic thought in the text, the Dr. directed his remarks more especially by way of advice to the young minister. He said, “Besides preaching the gospel exclusively and positively, you must preach it distinctively. A gospel which is not distinctive is no gospel at all. I entreat you to preach the gospel of Christ. The child was right when he said that to be good and to do good seemed to him to be the whole of religion. To be and to do are the soul and substance of Christianity. These were the ends which Christ sought: let these be the ends which you seek. Endeavour first and last to bring men into deep and living sympathy with Christ, that so they may live in union with their fellow-men, in harmony with the injunctions of the gospel, and in perfect submission to the will of God. You cannot hope for success unless you as a preacher, so far as you may, follow the example of the Great Teacher himself. What course was taken by him who knew the human heart so well, the evangelist Mark answers in these words: ‘Jesus came into Galilee preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.’ It is your duty to imitate Christ by bearing these words into the world. The theme of your preaching must be, ‘Repent ye, and believe the gospel.’ Repentance is needed now as much as it was in the time of Christ. The true Christian is he who strives in reality to live the Christian life. He never ceases to repent. So long as I sin, I hope God will give me a repentant heart. What I need, others need; if others need repentance as much as I need it, they need also to have repentance preached. Therefore do I charge you, be faithful to your duty. Christ places repentance before belief. He that worships mammon debases his nature until he has neither the power to believe

nor to repent, and he that worships self in any form is an idolator. Therefore preach repentance, and that you may preach it effectively, preserve constantly a contrite and lowly heart yourself. How supremely ridiculous is it for the self-satisfied man to preach repentance; preach repentance he cannot unless he repents himself. May you know, my Christian brother, in your own deep and varied experience the great import of the words, 'Blessed are the poor in spirit, for theirs is the kingdom of heaven.' Go forth and say to every one, 'Repent and believe the gospel;' make conversion, in the true sense of the word, your great aim. May the spirit of God go with you; may it abide in your soul, and make you wise and strong in your work! Guard yourself and walk whither you will, and when you are old you will not be led whither you will not."

Rev. W. GASKELL, M.A., then delivered the charge to the congregation, from Jude i. 3.

After touching on the difficulty which was often experienced in reconciling zeal with liberality, and pointing out on what principles this was to be done, he reminded his hearers that the exhortation of the text was addressed, not to any particular class in the church, but to believers in general, and illustrated and enforced it by a reference to various other apostolic admonitions. He maintained that Christians in the present day were bound to contend for the faith just as earnestly as those of the first age; and shewed how each one might do this most effectively by the persuasive power of a beautiful example, by making use of the opportunities afforded in the home circle and the intercourses of friendship, by not neglecting the services of Christian worship, by bearing an open and consistent testimony to the worth of the gospel, by clearing away obstacles to its progress, and helping to diffuse a wholesome Christian literature. But in addition to thus making his individual influence felt, there were Christian works requiring the power of association, by joining in carrying on which he might most effectively "contend for the faith which was once delivered to the saints." Such was the case with that which they were then inaugurating. It required them to unite their scattered energies and strengthen each others' hands for the promotion of a great and holy object, which had not yet had from them the attention which it should have had. He then dwelt on what seemed to him their special duties in regard to it. He believed the way had now become clear, through the fidelity of the early champions of Unitarianism, for set-

ting it forth in a manner to engage the attention of men such as had never been presented before, and that what they had to do was to display it in all its simplicity and victorious reasonableness and beauty. This was the kind of work which they were about to take up, and which, if they only brought to it the right spirit and energy, was sure of success. He was sure that the young friend who had that night consecrated himself to it, would give himself to it with all zeal and earnestness; and he called upon every one who felt an interest in his work, as he trusted they all did, to aid him by their sympathy and encouragement, and every way in which they could.

This is but a brief outline of the Rev. gentleman's address, which was marked by distinguished excellence, and was delivered with masterly eloquence and power.

A hymn was then sung, commencing,

"A charge to keep I have,
A God to glorify,
A never-dying soul to save,
And fit it for the sky."

After which the Rev. W. Gaskell concluded the interesting service, which had occupied upwards of two hours and a half, by pronouncing a benediction.

TRIBUTE OF RESPECT TO A MINISTER.

Among the prosperous Unitarian congregations in South Lancashire, that of Bank Street, Bolton, holds a conspicuous place. Its present minister, Rev. Franklin Baker, M.A., has presided over the congregation since the close of the year 1823. The completion of the 30th year of his useful pastorate was marked by the commencement of the erection of a beautiful chapel on the site of the ancient Presbyterian meeting-house in Bank Street. That chapel cost upwards of £4000. It was not cleared of debt at the time of the opening in 1856; but during the past year a final and successful effort has been made to free the chapel from its liabilities; and at the annual meeting of the congregation held on the 30th of March, the Treasurer, Mr. Alderman Heywood, had the gratifying duty of announcing to the members, that instead of a balance against the society of more than £500 (for so the account stood last year), there was a balance in hand of £22. 18s. — The congregational meeting was held in the convenient school-rooms under the chapel, and business and sociality were happily combined in a tea party, the arrangements for which were more than usually bountiful and handsome. The minister presided. The statement of accounts called forth an appropriate speech of congratulation from Joseph Crook, Esq.,

M.P., one of the Members of the borough. A resolution followed, acknowledging the invaluable services of the Treasurer, and also those of Mr. Scowcroft, who had greatly assisted him in the pecuniary affairs of the congregation during and since the building. Mr. Alderman Heywood then addressed the congregation on the services rendered them for more than thirty-six years by their respected pastor. He alluded also in delicate and respectful terms to the amiable character and uniform kindness of the minister's lady; and in conclusion presented Mr. Baker with two handsome silver salvers (with an inscription) and a purse of 100 guineas, as a token of the respect and esteem in which his valuable and efficient services were held by his flock. Mr. Councillor Harwood presented the minister with a handsome volume containing the autographs of the donors, more than 120 in number. The superintendents of the Sunday-school presented an address expressive of respect and gratitude to Mr. and Mrs. Baker, and to the latter a beautiful ebony workbox inlaid with pearl. An address from the Sunday scholars in the two classes immediately under the care of Mr. and Mrs. Baker was also presented to them.—Mr. Baker acknowledged these interesting complimentary offerings in several addresses, and intimated his intention of employing the money placed in his hands on a congregational object he had at heart. Being pressed by his friends to expend it in a journey with a view of recruiting his own and his lady's health, he intimated his purpose to leave them for a short time with that object, but firmly declined to apply the money portion of their handsome gift to any but a strictly congregational purpose, and intimated his intention of increasing the amount.—Proceedings of this kind are very gratifying, and are honourable alike to the pastor and the flock.

SOUTHERN UNITARIAN FUND SOCIETY.

The anniversary of the Southern Unitarian Fund Society was held on Good Friday, April 6th, at the High-Street chapel, Portsmouth. The Rev. S. Bache preached a sermon appropriate to the day and to the occasion of the meeting, from John xviii. 36, "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight that I should not be delivered to the Jews: but now is my kingdom not from hence." Mr. Bache shewed that the great object of Christ's mission was to establish a spiritual kingdom, and pointed out how infinitely

the goodness of God surpasses the expectations of men, illustrating his position from the gift of the Messiah and the circumstances of ordinary life. He then shewed the obligation to maintain the truth and spirituality of religion, and the tendency of orthodoxy to subvert both by its faith in a metaphysical Deity, in the doctrine of Atonement, and the worship of Christ.

At the close of the service, the Rev. H. Hawkes was called to the chair for the business meeting; and the Rev. E. Kell read the report of the Society, which embraced reports from the various congregations in the district, some of which were of considerable interest, and from them a few extracts may be given.

The report from Portsmouth stated that during the year the congregation had had two courses of lectures on Sunday evenings—one by different ministers, amounting to seven, and the other by their own pastor, numbering eight. Both courses had been publicly announced weekly, and had been well attended. There had been established this year a prayer-meeting and Bible class on alternate Friday evenings. The Sunday-schools were going on healthily. The teachers had established a Bible class for boys who had become too old to be retained in the schools as scholars. The report stated that by the easy means of a shilling a month's subscription, fifty copies of Kitto's Family Bible had found a place in the homes of the congregation; also that the John Pounds' Library had received many valuable contributions during the year, amongst which was a gift of £3. 12s. 6d. from friends in London, chiefly connected with the Rev. W. Forster's congregation in Kentish Town. The donations to the Benevolent Society had this year been larger in amount than those of any previous year.

The report from Reading gave an interesting statistical account of the attendance at this infant church, and mentioned that a member of the congregation, lately deceased, Miss Slaughter, had left a legacy of £10 to assist in discharging the expenses of a course of monthly lectures. These lectures had been carried on under the superintendence of the Southern Unitarian Fund Society, by the Revs. E. Kell, W. Odgers, E. Talbot, H. Hawkes and R. Shelley.

The report from Poole stated that since the last year they had strengthened their position as a congregation in the town by the establishment of evening classes for young men. These classes commenced this winter, assemble five evenings in the week, and are well attended. "The instruction given comprises history, geography and

grammar, in addition to writing and arithmetic. The young men who avail themselves of the instruction thus given, belong to various sections of the Christian church, and have given a substantial proof of their gratitude by a present of a handsome time-piece to the Rev. M. Rowntree. These classes are held in a large room connected with the chapel, but distinct from the school-room. In the latter, poor children, boys and girls, assemble as before for evening instruction. In this department our numbers flourish. We have been able, through the kind offer of a lady, to devote two hours three days in the week to the instruction of poor girls, for whom we open the school-room in the mornings, and some attending in the evening avail themselves of this additional privilege. These efforts, unpretending as they are and wholly unsectarian, are not without their good effect on our congregational services."

The report from Newbury stated that during the past year a course of lectures on Sunday evenings on Ecclesiastical Biography (comprising the names of Arius, Servetus, Socinus, Lindsey, Priestley and Channing) drew together a good many strangers, who seemed interested. The Thursday evening service had been regularly kept up. Courses of lectures on the Missionary Journeys of St. Paul and on the Church of England were given at these meetings. During the year several tea-meetings had been held, at which reading interesting books and conversation thereon had made an agreeable and useful change. "The Tract and District Visiting Society is flourishing, considering our means. Notwithstanding the strenuous endeavours of the Church visitors to prevent the people from reading our books, they are sought after with avidity and generally liked. We have to regret great difficulty in obtaining sufficient tracts of a suitable character for distribution. Any member of our church with means and leisure who would set himself to remedy this not very creditable defect in our literature, would be a benefactor to our body and to the world. Our Sunday-school continues to increase in numbers and to improve in efficiency. The week-evening classes on Wednesday and Thursday number 14 scholars, and their attendance is regular and satisfactory. The course of teaching is made as doctrinal as the capacities of the pupils will allow. It is considered to be a duty to lead the young to the adoption of Unitarian principles, and if possible to attach them from conviction to the church in which those principles are professed. Efforts have been made during the year to improve the appearance of the chapel and grounds."

The report from Wareham states that, "there has been an evening class once a week commenced for teaching the boys of the Sunday-school writing and arithmetic; also that the minister's house, which was building at our last annual meeting, is finished, and has been occupied the last nine months. It is a good house, and in a very pleasant and healthy situation."

The report from Southampton stated that the congregation had now realized its long-cherished desire of removing from the old Methodist chapel, which had become exceedingly noisy and disagreeable from the multiplication of gin-palaces and beer-shops in its neighbourhood, and had erected a new church on a more eligible spot. This site had been purchased in anticipation of the new building two years previously, and was thus obtained at a less cost. The expense of the erection of the church had considerably exceeded the original intention, but the congregation had been stimulated by the advice of ministers and friends from a distance, to erect an edifice which should be equal, not only to present emergencies, but worthy of the glorious object for which it was raised. The report dwelt on the details attending the opening of the new church, and after expressing gratitude to the Supreme Bestower of all, and to distant friends for their generous donations, concluded with the earnest prayer—"May the gifts, the blessing, the sympathy, we have received, stimulate us to the acquisition of more of that heart piety, that spirit of self-sacrifice and devotion to our God and Father, which shall be best promotive of His glory and honour, and make us more one in Him—His children, indeed—brethren in Christ Jesus!"

After the report had been read, Mr. Pines moved and Mr. Pond seconded its adoption.

B. W. Carter, Esq., moved and Mr. Redward seconded the cordial thanks of the meeting to the Rev. S. Bache for his truly appropriate discourse.

Rev. E. Kell moved, and Lieut. Millar seconded, that "This meeting records its continued opposition to Church-rates, and instructs its Chairman and the other officers of the Society to draw up, sign, and send Petitions for their abolition to both Houses of Parliament."

Routine resolutions were moved by the Rev. H. E. Howse, Mr. Simpson, of Southampton, and other friends.

In the evening, the Society and its friends took tea in the large school-room of the High-Street chapel, at which Mrs. Eveleigh presided. B. W. Carter, Esq., afterwards took the chair, and proposed the following sentiments: "The Queen."

"Our best wishes for the advancing interests of the Southern Unitarian Fund Society"—responded to by Mr. Kell.

"Health and happiness to the Rev. S. Bache, with thanks for his excellent services"—responded to by Mr. Bache.

"Prosperity to the High-Street Congregation"—spoken to by Mr. Redward, the Secretary.

"Civil and Religious Liberty all the world over"—responded to by Rev. H. Hawkes.

"Our hearty congratulations to the Unitarian Christian Congregation at Southampton on the erection of their beautiful Church, and our ardent wishes for their growth in Christ"—responded to by Mr. Kell; who in concluding proposed, "That this meeting desires to record its deep sense of the heavy loss our religious community has recently sustained in the death of the Rev. George Harris, the Rev. Benjamin Carpenter and the Rev. Dr. Hutton, whose varied and eminent services to the church and to society have entitled them to its profound respect and lasting gratitude. It humbly prays the great Lord of the harvest that such examples of fervent piety, devoted zeal and active benevolence, may be instrumental in stimulating the labourers in the Christian vineyard who yet survive to renewed activity and zeal, and tenders to the mourning relatives of the departed its sincere sympathy under their bereavement."

Rev. H. E. Howse seconded the resolution, which was unanimously adopted.

The next sentiment, "Our cordial sympathy with the General Baptists, the Pioneers of Christian Truth and Freedom in the olden time," was spoken to by the Rev. Thomas Foster.

"Thanks to the Stewards" was responded to by Mr. Tarrang; and "Thanks to the Chairman" was carried by acclamation.

Several hymns were sung in the course of the evening, and this interesting meeting was closed with prayer by the Rev. Samuel Bache.

E. K.

UNITARIAN HOME MISSIONARY BOARD.

From the fifth report of the Unitarian Home Missionary Board we glean a few facts which will serve to illustrate the aim,

spirit and actual working of the Institution. The account of the last examination, given in our March number, sufficiently shews how wide, as well as thorough, is the mental discipline through which the tutors conduct their pupils; the statistical summary subjoined proves most fully that benevolent and religious work is combined with study, and, we must add, to an extent that antecedently we should almost have thought impossible. The facts here presented in totals are given only (or mainly) in details in the report. In future reports we hope to see the sum-totals added. The statements cover a period of twelve months, and take in the active labours of thirteen students.

Total persons above 15 years of age ministered to in sermons, addresses, visits and other religious services.....	65,849
Total services by 13 students	1,587
Average services by each student...	122
Voluntary and cottage services ...	75
Pulpits supplied	64
— of regular congregations ...	45
— mission stations	19
Services at two or more places the same Sunday by the same students.....	41

In regard to the large number of 65,849 persons ministered to, it must be stated in explanation that this is the gross number as shewn in the books kept by the Principal; of course during the year very many persons, attending repeatedly, are repeatedly reckoned. The Committee invite attention to the fact that, as appears in the last item, it has been found necessary one-and-forty times to send the same student to two places. Sometimes one student, we are informed, has had to do duty at three separate places. Instances have occurred in which the two places at which the same student officiated were 20 miles distant from each other. The necessity for this exertion has arisen from the number of the students being unequal to the work required at their hands. During the current year the disproportion, we believe, will be greater. Truly is the harvest great and the labourers few. May the Lord of the harvest send more labourers into his harvest!

MARRIAGES.

April 3, at St. John's church, Clifton, WILLIAM CHARLES MACREADY, Esq., of Sherborne House, Sherborne, to CECILE LOUISE FREDERICA, fourth daughter of the late Henry SPENCER, Esq.

April 12, at St. Nicholas-Street chapel, Lancaster, by Rev. H. Solly, Mr. RICHARD SMALLEY to ELIZA JANE, youngest daughter of the late Adam THORNBOROW, Esq., of that town.

OBITUARY.

February 16, at Bury St. Edmunds, in his 91st year, THOMAS ROBINSON, Esq. Among the laymen who professed Unitarianism in the county of Suffolk, Mr. Robinson long filled the first place; but his personal influence was devoted rather to the last than the present generation, and to the concerns mainly of his native town, in which his whole life was spent. We have not space to advert to those of a close borough, except in their relation to that triumph of civil and religious liberty which marked the last age. Mr. Robinson belonged to a family of Dissenters both on the father's and mother's side. His father's family for several generations and in collateral branches had been tanners in the county of Suffolk. To this he was himself bred; but he soon retired from business, for which he had no taste, and was willing to live unoccupied, until the great political change in the country enabled him to take his proper part in public matters.

He was educated by his mother's younger brother, the Rev. Habakkuk Crabb, from whom his mind took its peculiar character and religious opinions, and to which he faithfully adhered.

Mr. Crabb had been trained at the Daventry Academy, and when young in the ministry had partaken of the impulse so widely spread by the writings of Price and Priestley. Like many of that generation who made no open profession of extreme opinions, which were considered as incompatible with occupying one of the old pulpits, and being a man of strong domestic and family attachments, he rejoiced in an invitation to Wattisfield, in Suffolk, the place of his birth, and where most of his relations dwelt, on the death of the Rev. Thomas Harmer.* It was, however, soon discovered that he had imbibed too copiously of the new opinions, and he was happy in finding a retreat at Royston, in Herts, where he met with congenial friends in the Nashes and Fordhams of that place and neighbourhood. He did not long enjoy this settlement. He survived but a few years; and he had not so far lost *caste* with the orthodox but that Robert Hall

delivered an affectionate address over his grave, manifesting great personal regard, and which is appended to a posthumous volume of his Sermons. This invitation of Mr. Crabb was of more importance to his nephew than himself; for here he found in Miss Clapton, the sister of Mrs. Elias Fordham, a companion in whose society he found a full measure of domestic happiness until her death in 1826.

Mrs. Robinson brought her husband but one son, who did not enjoy the robust constitution of his father, and whose children also were doomed to an early death, living long enough to become objects of a warm affection and hopes only to be frustrated. Of the last of these, an account is given in the Christian Reformer, N.S., Vol. XII. p. 256.

Excepting in these particulars, the too frequent and almost inevitable infelicities attached to human existence, it was Mr. Robinson's privilege to lead a happy life. He was happy in himself, in his own placid and cheerful nature, in his equable temper, in his sound judgment and earnest desire to be, what he was, the instrument of rendering important service to the community in which he resided.

In the course before him, however, he had scarcely an associate among the Dissenters of the town—among those of his own opinions, none. But he found them among the liberal and enlightened Churchmen of the town and neighbourhood.

One of the chief of these was the Rev. R. E. Garnham, a Fellow of Trinity College, Cambridge, of whom it is enough to say that he was the *Synergus* of the well-known "Commentaries and Essays," and that his printed papers in that work extend from 1784 to 1796; he was also the author of critical papers in the Theological Repository, 1785-87. See the Monthly Magazine, XIV. p. 89. Mr. Garnham died in 1802, and appointed Mr. Robinson one of his executors. This intimacy and the executorship brought with it a familiar acquaintance with Jones and Lambert, Trinity men,—Dr. Disney, whose secession from the Church was become public,—and in general that portion of the clergy connected with Suffolk who joined in the Petition for relief from Subscription at the Feathers' Tavern. Of that movement in the Church little is now spoken. It is likely to be forgotten, perhaps because it has been succeeded by other stirrings of wider extent and more conclusive in their result. Among the residents, friends of

* The learned author of the "Observations on the Manners and Customs of the East." Mr. H. was in advance of his generation of Independent ministers in his treatment of the Old Testament; but he did not, like his successor in the same walk, Dr. Pye Smith, try too severely the patience of his clerical brethren.

Mr. Robinson, were Capel Lofft, a literary man and barrister, of singular character and rare attainments, Joshua Grigby, Jun., son of the county Member, and the Revds. Mr. Rogers, of Sproughton, and T. Kenrick, of Hornings' Heath, clergymen distinguished for their liberality and attainments. He also enjoyed the intimacy of Thomas Clarkson, the Slave-trade abolitionist, originating in a family connection with that of Mrs. Clarkson, and Dr. Malkin, Master of the King Edward Grammar-school at Bury.

At the commencement of this period, Bury was a close borough, not a monopoly, the patronage being shared by the most noble houses of Grafton (Whig) and Harvey (Tory). A considerable charity, called the *Guildhall Feoffment*, was in the hands of feoffees, all members of the corporation. Their numbers were reduced so low (only two remaining, bitter adversaries), that the trust could only be filled up by the aid of a court of law and the interposition of its officer. On this occasion Mr. Robinson rendered good service to the town by presenting a memorial to the Master, shewing that when the trust had to be filled up on a similar emergency there were three or four Dissenters named, among them his own grandfather. The two surviving trustees would nominate only their partizans. The result was, that the Master, taking counsel of the Recorder, struck out the last name from each list and substituted those of Mr. Robinson and Mr. Buck, two Dissenters, Mr. Buck being of the Independent church.

The infusion of fresh blood into an old corporation had an advantage not calculated upon, but which was signally proved. Besides a degree of publicity thus given to the proceedings of charity trustees, and party spirit being thus deprived of its unchecked power, on a future occasion a political agitator, on the opening of the borough, endeavoured to set up a case of corruption against the feoffees, and was compelled to include among the objects of his attack one at least who had no small influence among his own party. He utterly failed in every attempt to prove corruption; but his information included a demand of a new scheme for the charity, and as the feoffees desired this, it was granted, though the feoffees were confirmed in their office. But each feoffee was permitted to nominate a son as his substitute, which, with characteristic modesty and self-denial, Mr. Robinson did. Alas! he survived that son and all his grandchildren many years, reposing on the assiduous and affectionate care of that son's widow.

At an earlier period, however, Mr. Ro-

binson had taken his place among the active assertors of the rights of free inquiry, by whose exertions the Test and Corporation Acts were repealed. His name is on the engraved list of the laymen stewards who attended the commemoration dinner, May 9th, 1828, at the Freemasons' Hall, presided over by the Duke of Sussex, — at which dinner the founder of the Christian Reformer had the reputation of having made the most eloquent speech of the day. An inspection of this list of stewards awakens painful recollections. Besides being a memorial of the principal families of active Dissenters in the kingdom, it shews how, when the victory was gained by which Dissenters of all denominations profited, it was but the signal of a fresh conflict among themselves. Mr. William Smith, the M. P. for Norwich, Deputy Chairman on this festive occasion and main instrument in obtaining the victory, and a majority of the stewards, were no longer wanted for common objects. The too notorious Lady Hewley Trust suit followed, and the loss sustained by the Presbyterians was compensated by the passing of the Dissenters' Chapels Act, a protection against a repetition of the wrong. This occasioned a separation among the Dissenters in many parts of the kingdom. Mr. Robinson had been the Treasurer of the Suffolk Benevolent Society for Dissenting Ministers, &c., an office from which he withdrew, since the objects of his especial esteem would be excluded from participation in its benefits.

Before matters had arrived at this pitch, however, he had taken his place among the magistrates of the county. When the Whigs came into power, he had reason to expect an early appointment from the confidential intimation of a friend already in the commission. It was not, however, till 1837 that the honour was conferred upon him. It was reported that a memorial against his appointment was presented by some of the clerical magistrates on account of his declared Unitarianism. Whether true or not we cannot say; but it is certain that the amenity of his manners soon conciliated all adversaries, and he in fact experienced every courtesy from his brother magistrates.

The Municipal Reform followed the Parliamentary Reform in a few years. It had the effect of taking the power out of the hands of the old corporations, in many cases to be resumed by the same persons in a few years. Mr. Robinson was placed among the borough justices from the first, and to preserve the peace of the town, which was violently agitated, at the formal application of leading Conservatives con-

sented to accept the office of Mayor in the year 1840. Indeed, as long as he retained his health, he was willing to take his share of public business. At this time, the interest which men used to take in religious controversy had turned to local politics and to Mechanics' Institutes. The activity of the middle and lower classes being turned in this direction, the chapel of necessity lost much of its ordinary influence. As already intimated, he had been long retired from public observation when his actual decease occurred. It was announced briefly, and he was spoken of with warm encomium, in the old *Bury Post*, with the more effect as the proprietor is known to be a zealous member of the Evangelical Low Church; and with more diffuse panegyric in a recently established popular paper, in an article which breathes the spirit of personal friendship, and in which his charitable disposition and kindly nature are becomingly asserted.

March 21, at Wotton, Isle of Wight, MR. G. BRANNON, aged 76.

March 24, at Liverpool, while attending the Assizes, THOMAS AYRES, eldest son of the late Mr. Thomas A. PHILLIPS, of Pendleton, near Manchester.

March 26, at Gordon Street, Gordon Square, MARY, the wife of Thos. THORNTHWAITE, Esq., aged 74.

March 27, at 13, Upper Phillimore Gardens, Kensington, EMMA JOSEPHINE, wife of Frank DILLON, Esq., aged 38.

March 28, at Leicester, after a protracted illness, ISABELLA, youngest daughter of the late Rev. Edward HIGGINSON, of Derby.

March 29, cut off in the prime of life, JANE, the beloved wife of Dr. BINGLEY, of Whitley Hall, Ecclesfield, Yorkshire, and daughter of the late Rev. N. Philipps, D.D., of Moor Lodge, near Sheffield. Like her father, she possessed those characteristics which endeared her to a numerous circle of friends and secured their affectionate regard and esteem; and as a daughter, a sister and the mother of a family, she set a bright example of domestic virtues, united to an accomplished mind. Although her earthly career has terminated, of her it truly may be said, with the recollections of the past and in the hopes of the future, "Blessed are the dead which die in the Lord: they cease from their labours and their works do follow them!"

April 2, ISABELLA MARY, eldest daughter of Mr. James CORNELL, of Well Street, Hackney.

April 2, at Edinburgh, aged 38, MARY, wife of John STEVENSON, Esq., and eldest daughter of Edwin John Maughan, Esq., of that city.

April 7, at 4, Cumberland Place, Regent's Park, after a few days' illness, PHILIP MARTINEAU, Esq., one of the Taxing Masters of the Court of Chancery, in his 69th year.

April 7, at St. Leonard's-on-Sea, WILLIAM WILLS, Esq., of Park Mount, Edgbaston, aged 68 years.

The following discriminating notice of this eminent lawyer and excellent man was sent by a correspondent to the *Midland Counties and Birmingham Herald*, of Thursday, April 12.

"This week you will have to record the death of a native, and, until within the last few months, an inhabitant of this borough, whose memory will ever be held in high respect by all whose opportunities enable them to estimate his merits. I speak of Mr. William Wills, who died on Saturday last, at St. Leonard's-on-Sea. This gentleman was articled to Mr. Palmer, a respectable solicitor, of Birmingham, and while in his clerkship he established a character for a zealous and successful prosecution of his legal studies. His professional knowledge was both ample and precise, excelling in those invaluable qualities the learning of many lawyers who have attained eminence at the bar and on the bench. But Mr. Wills was anything but a mere lawyer. At an early age he imbibed an ardent love of liberty in its best meaning, including an earnest desire for the diffusion of knowledge among the people, religious, moral and intellectual, and for improvement in their material condition. Of the amendment of the law itself he was an advocate at once discreet and zealous. Having acquired by the honourable exercise of his talents a fortune more than adequate to his moderate desires, he withdrew some ten years ago from practice, and devoted much of his time to the duties of a Magistrate, his name having been added to the Commission of the Peace for Warwickshire, Birmingham and Staffordshire. His habits of mental industry enabled him, in addition to his public duties, to continue the pursuit of literature and science with more freedom from interruption, and consequently with greater profit, than was possible during his professional

career. He maintained a correspondence with many distinguished jurists at home and abroad, particularly in the United States of America. His valuable work on Circumstantial Evidence, of which at the time of his death he was preparing the third edition, is conclusive testimony of the vigour of his mind, the extent of his reading, and the conscientious accuracy of his details. His eldest son succeeded him in his own branch of the law. His second son, a distinguished graduate of the London University, is a rising member of the Midland Circuit. This young gentleman is also favourably known as an author, by his agreeable 'Narrative of his Exploring Adventures among the Alps.' His only daughter is married to our townsman, Dr. Russell. Of the strength of his domestic affections, and the steady warmth of his friendships, your correspondent could say much from an experience of more than forty years. But deferring to what he knows would be the wishes of the departed (could wishes now be entertained), on that topic he will not enter."

To this honourable testimony of the friend "of more than forty years," it may be added that Mr. Wills was through life a firm, consistent and liberal supporter of the principles of Protestant Dissent, the continued recognition of which in the Free Grammar School of his native town he was greatly instrumental in maintaining when, thirty years ago, he acted as the solicitor on behalf of the petitioners against an attempt which was then made to restrict to members of the Established Church the government of that very important Institution.* Nor less consistently and liberally did he contribute to the support of Unitarian Christian worship in connection with the congregation assembling in the New Meeting-house, of which he was a member. Sincere and earnest, without ostentation, his presence and sympathy were ever highly valued by his fellow-worshippers, and his effectual co-operation in every benevolent and Christian work might be confidently relied on. Earnest were the hopes entertained that he might return and resume his place among us when the severe season had passed, and that for many years yet to come we might enjoy the pleasure and benefit of his wise counsels, his intellectual conversation and his friendly sympathy.

* See Monthly Repository, New Series, 1831, Vol. V. pp. 68—72.

But the Great Disposer of events had otherwise ordained. His life terminated suddenly as peacefully in the place of his winter sojourn, and his remains were interred by his friend and pastor in the cemetery at Hastings, accompanied by his sons, and by one to whom he had generously supplied a father's place.

His unexpected removal spared him a trial which, considering his feeble state of health and the nature of the disease of which he died, might not improbably have induced the same result. But five days after the last rites had been paid to him, his family were again startled and distressed by the death of a daughter-in-law whom he tenderly loved, Lucy, the wife of his second son, Mr. Alfred WILLS, who died on Tuesday, April 17, in the 28th year of her age, after an hour's illness, at Foxholes, Walton Heath, Surrey, the house of her mother, Mrs. George Martineau, whither she had gone to stay during her husband's absence from home. Her intelligence, sound judgment and graceful accomplishments, her gentle manners and affectionate disposition, her sweetness as a daughter, a sister, a wife and a mother, had endeared her not only to the subject of this memoir but to every member of his family; and her early death, before the prime of life was well reached, has left a blank in many a home besides the one which is now deprived of its light and its pride.

Under these and all such bereavements, how consolatory is the sublime assurance of the voice from heaven, "Blessed are the dead who die in the Lord: they rest from their labours and their works do follow them!"

April 9, at Thorne, Yorkshire, SARAH GARLAND, wife of the Rev. James Cauty SMITH, in her 51st year; and on April 12, aged 51, Rev. JAMES CAUTY SMITH, the Unitarian minister at Thorne.

April 10, in the 46th year of his age, CHARLES NATHANIEL BOLINGBROKE, Esq., of Norwich.

April 10, at Ringwood, ELIZABETH, widow of the late John CONWAY, Esq., aged 87.

April 12, at 5, Blandford Square, in the 77th year of his age, BENJAMIN SMITH, Esq., formerly M.P. for Norwich.